ISLAAMIC EDUCATION – BOOK Five

ISLAAMIC AQAA'ID (BELIEFS)

THE SEAL OF PROPHETHOOD AND THE LAST OF ALL THE AMBIYAA (Alayhimus Salaam)

DEAR CHILDREN! Today is a day of revision. The respected Ustaadh sits with his students and discusses what you they had learnt. The Ustaadh asks questions and the students provide the answers. If any student wants to know anything, s/he asks during this time. If time permits, the Ustaadh gives the reply immediately, otherwise another day is set aside for answering the question.

Today, a student by the name of Munaazir asks the Ustaadh:

Munaazir: Why was another Nabi not created after Nabi ρ?

Ustaadh: Because there was no need.

Munaazir (with great surprise): How can there be no need? asked. Every type of evil is present and they keep multiplying day by day! How can there be no need?

Ustaadh: Evil has been present throughout time. Heat and cold; darkness and light; beauty and ugliness have always co-existed without either disappearing. The same applies to truth and falsehood, good and evil, virtue and vice. This universe has been made in such a manner that good and evil have always co-existed. Of course, it has often occurred that an increase in one has led to a decrease in the other in certain places, however neither has been absent altogether. In fact, there was evil present even during the times of our Nabi ρ and the other Ambiyaa (Alayhimus Salaam).

While it is true that our Nabi ρ did achieve the victory of eradicating kufr and Shirk from the Hijaaz area during his time, the rest of the world was still filled with kufr. The task of a Nabi is therefore not to ensure that good spreads throughout the entire world. The coming of a Nabi is necessary when the true Deen has become incomplete or when the teaching of the true Deen has disappeared. At such a time, a Nabi comes to complete the Deen or to revive its teachings.

The message delivered through Nabi ρ was the Qur'aan. By the grace of Allaah, the Qur'aan is present with us today without any additions or omissions. We have with people who recite the Qur'aan and who understand it and the language it was revealed in is also alive. Allaah has announced that this message teaches the complete Deen and that it will remain in existence forever. Addition or omissions in any manner can never come to it. Just as the sun remains unchanged and protected, giving light to the world, this sun of the Deen called the Qur'aan shall also remain unchanged and protected forever. Allaah shall ensure its protection. As long as this sun is shining, there shall be no need for another sun nor a moon or star.

Munaazir: But there are other books from Allaah that are still found today, like the Torah and the Injeel (Bible)? There are also many people who accept the teachings of these books. If the Qur'aan was revealed after these books, why can another book not be revealed after the Qur'aan?

Ustaadh: Because there is no need. Although Allaah revealed the Torah and Injeel, He did not declare that they will exist forever. Allaah also did not declare that the teachings of the Deen were completed with them. The Qur'aan however, declares that it will be protected forever, as Allaah says in verse 9 of Surah Hijr, **"Without doubt only We have revealed the Reminder** *(the Qur'aan)* **and We shall certainly continue protecting it."**

The Qur'aan also declares that our Deen is complete in verse 3 of Surah Maa'idah, where Allaah says, **"Today I have perfected your Deen for you** *(leaving no room for additions or omissions).***"**

Think about the following:

1. Although there are many books available that are referred to as the Torah and Injeel, but the original books cannot be found even after extensive searching. All that is available are translations. There is a vast difference between an original and a translation because meanings are often changed.

2. The language in which these books were revealed is not commonly spoken nowadays. Although the language is taught and learnt, it is obvious that such a language cannot be as easily and fully understood as a language that is spoken by millions of people. Only natural speakers of a language will understand the idioms of their language and will know how and when to use them.

3. There is no authentic chain of narrators through which the book has reached us. In fact, there is no guarantee that changes have not taken place in them. On the other hand, the Qur'aan is present with us exactly as it was revealed without even the slightest change. Millions of Qur'aans have been present in every region throughout time. Millions of people have memorised the Qur'aan in every era and the entire Qur'aan is recited during Ramadhaan. If any Haafidh has to recite even a single harkat incorrectly, another Haafidh would immediately correct him. In this manner, no changes are allowed to creep into the Qur'aan. Because the preservation of the Qur'aan is extremely important and because Allaah intends that every letter of the Qur'aan remains unchanged, the best forms of Ibaadah include memorising the Qur'aan and reciting it continuously. In this regard, it is mentioned in a Hadith that reciting a single letter of the Qur'aan will earn the reward of ten good deeds. Besides this, the Ahadeeth mention countless virtues for reciting the Qur'aan.

4. Unlike the Torah and Injeel which were revealed for specific nations for specific periods of time, the Qur'aan has been revealed for the entire world. It is a source of light, guidance and healing for the entire universe.

5. Unlike the previous books, the Qur'aan contains clear details of every aspect of Deen. It announces that Deen has been perfected. To understand this, understand the following example:

   The education given to the final (highest) class in your madrassah completes the course that your madrassah offers. The books they use are the last that your madrassah offers and their teachers are regarded to be the best and most qualified. Similar is the case with the teachings of Deen throughout time. What the previous Ambiyaa (Alayhimus Salaam) taught their people about Allaah, acts of worship and good character can be compared to what the students of your madrasah’s lower classes are taught. Although the students are taught everything they are supposed to know, their education is very little compared to what the students in their final year know. Therefore, although the teachings taught to the people of the previous Ambiyaa (Alayhimus Salaam) were adequate for their times, total Deen was completed with the Qur'aan during the time of Rasulullaah ρ. It is for this reason that the Qur'aan declares:

اليوم اكملتُ لكم دينكم و اتممتُ عليكم نعمتي و رضيتُ لكم الإسلام ديناً

“Today I have perfected your Deen for you.”
[Surah Maa’idah, verse 3]

Once the Deen has been completed through the agency of Rasulullaah ρ, so too have the teachings of Deen. Therefore, the message that Rasulullaah ρ brought is the complete message, which is preserved today and will always remain so forever. It is for this reason that there is no necessity for a Nabi after Rasulullaah ρ and none has come. If a person after Rasulullaah ρ claims to be Nabi or accepts another person to be a Nabi, it means that he does not regard the Qur'aan as a complete and preserved book and also does not regard its teachings to be part of Deen. Such a person is clearly a Kaafir because he rejects the clear teachings of the Qur'aan. May Allaah save us all from such beliefs. Aameen.

Fasting

The Ahadeeth mention tremendous rewards for fasting. The person who fasts has a high rank in the eyes of Allaah. Rasulullaah ρ has mentioned that the person who fasts for Allaah's sake during the month of Ramadhaan with the hope of being rewarded, all his previous sins will be forgiven.

Rasulullaah ρ has also mentioned that the smell coming from the mouth of a fasting person is more beloved to Allaah than the fragrance of musk. The rewards fasting people shall truly be immeasurable.

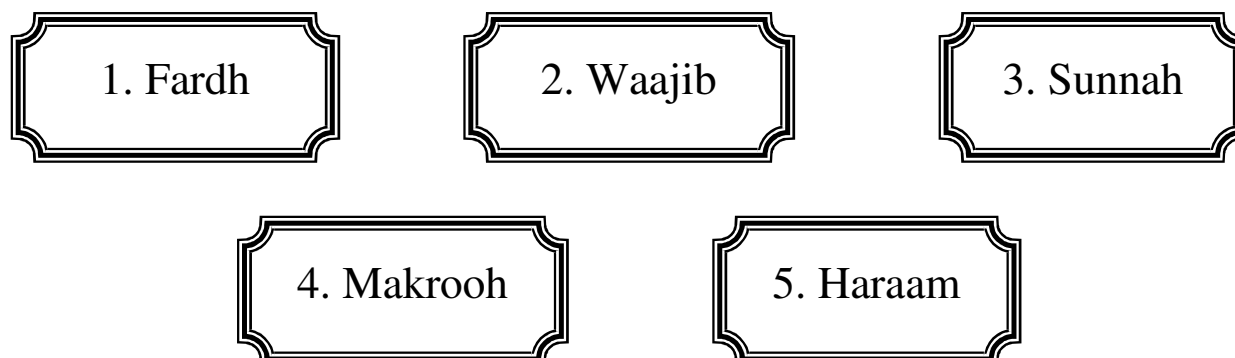
Another Hadith states that on the Day of Qiyaamah a special tablecloth will be set beneath the Arsh of Allaah for those who fasted. There they will eat happily while others are being questioned about their actions. The people being questioned will ask, "Who are these people that they are eating and drinking while we are suffering this questioning?" They will be told in reply, "These people were fasting when you were not."

Fasting in the month of Ramadhaan is one of the most important aspects of Islaam and a Muslim who does not fast will be committing a major sin.

Fasting means to stay away from eating, drinking and passions from Subh Saadiq (true dawn) until sunset with the Niyyah (intention) of Ibaadah.

Therefore, just as it is important to stay away from eating and drinking during the fast, it is also necessary to stay away from fulfilling one's passions. Fasting will be regarded as an act of Ibaadah only when it is done to please Allaah.

The Types of Fasts

There are five types of fasts.

The Fardh and Waajib fasts are of two types each. The first are those fasts that have specific dates. The second type are those whose dates are not specified. There are therefore eight types of fasts all together. These will be explained in sequence.

Specified Fardh Fasts (فرض معيّن)

These are those Fardh fasts that have specific dates. They are the fasts of Ramadhaan. These fasts begin when the moon of Ramadhaan is sighted and end when the moon of Eid is sighted.

Non-Specified Fardh Fasts (فرض غير معيّن)

These are those Fardh fasts that do not have specific dates. They are the Qadha fasts of Ramadhaan. It is Fardh to fast a Qadha fast whenever a fast of Ramadhaan could not be observed. However, there are no specific dates within which to observe these fasts. Of course, the sooner they are observed, the better.

Specified Waajib Fasts (واجب معيّن)

These are those Waajib fasts that have specific dates. They are fasts that people vow to observe on specific dates. For example, if a person vows to fast on a specific date if he passes his exams, it will be Waajib for him to fast on this date when he passes.

Non-Specified Waajib Fasts (واجب غير معيّن)

These are those Waajib fasts that have no specific dates. They are fasts of Kaffaara and those fasts that people vow to observe without specifying a date. Whereas the Kaffaara fasts are Waajib, there are no specific dates within which one has to fast. Similarly, if a person vows to fast for three days if he passes his exams but does not specify the dates when he intends to observe these fasts, it will be Waajib to fast for any three days when he passes. Again, it will be best to observe them as soon as possible.

Sunnah Fasts

These are the non-Fardh and non-Waajib fasts that Rasulullaah ρ observed or which he encouraged Muslims to observe. The Sunnah fasts are as follows:

A. The two fasts of Aashura: These are observed on either the 9th and 10th of Muharram or on the 10th and 11th of Muharram. It is the 10th of Muharram that is referred to as the day of Aashura and fasting on this day is Sunnah together with either the day before (the 9th) of the day after (the 11th). Rasulullaah ρ emphasised fasting on these days.

B. The fast of the Day of Arafah: This fast is observed on the 9th of Dhul Hijjah. It is Sunnah for a person who is **not** performing Hajj to observe this fast whereas for a person performing Hajj it is Sunnah **not** to fast on this day.

C. Fasting on the days of "Beedh": The days of "Beedh" are the 13th, 14th and 15th days of every Islaamic month. It is Sunnah to fast during these days.

Although all these fasts are Sunnah, none are Sunnah Mu'akkadah. There are no Sunnah Mu'akkadah fasts.

Mustahab Fasts

All fasts besides the Fardh, Waajib and Sunnah fasts are Mustahab. However, there are certain Mustahab fasts that earn a person greater rewards. These are

- The six fasts of Shawwaal,
- The fast of the 15th of Sha'baan
- Fasting on Mondays, Thursdays and Fridays.

Makrooh Fasts

Because it is the practice of the Jews to fast on Saturdays, it is Makrooh to fast only on Saturdays. However, if another fast is joined to the Saturday fast, such as a fast on Friday, it will no longer be Makrooh.

Fasting only on the 10th of Muharram without adding the 9th or 11th is Makrooh.

It is also Makrooh for a woman to observe a Nafl fast without her husband's permission.

Haraam Fasts

There are five fasts in the year that are Haraam. They are fasting on:

- The day of Eidul Fitr
- The day of Eidul Adhaa
- The 11th of Dhul Hijjah
- The 12th of Dhul Hijjah
- The 13th of Dhul Hijjah

The 11th, 12th and 13th of Dhul Hijjah are called the days of Tashreeq.

The Fasts of Ramadhaan

1. Fasting during the month of Ramadhaan is Fardh for every male and female Muslims who is sane and physically mature. A person will become a Kaafir for rejecting the fact that these fasts are Fardh. It is Haraam to miss these fasts without good reason. To break any of these fasts without good reason is a major sin and necessitates Kaffaara.

2. Although it is not Fardh for immature children to perform salaah or to fast, they should be trained to perform salaah and fast so that they form a habit of doing so. A Hadith states that a child should be trained to perform salaah from the age of seven and when they reach the age of ten, they should be punished for not performing their salaah. The same applies to fasting. Children should be encouraged to fast as often as possible whenever they are able to do so.

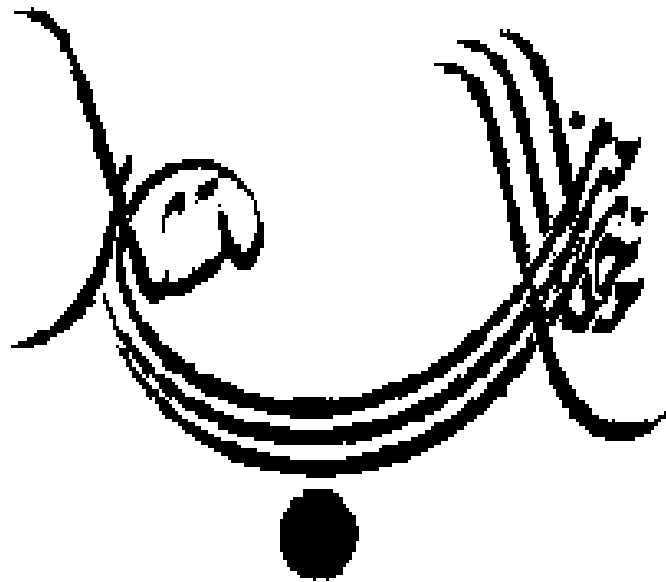
3. It should be remembered that although the Shari'ah allows a person to postpone a fast of Ramadhaan when s/he has a good reason, this merely means that s/he will not be sinful for missing the fast. However, s/he will still be deprived of the blessings and rewards of the Ramadhaan fast. One should therefore make every effort to avoid missing any of the Ramadhaan fasts. Nevertheless, when fasting will be harmful for a person, s/he is forced to miss it.

4. Valid reasons for missing the fasts of Ramadhaan are:

    - Travelling a distance of 88 km or more
    - Suffering from an illness that leaves no strength for fasting or which will become worse by fasting
    - Being too old and weak to fast
    - Being pregnant when fasting would cause harm to the mother or to the baby
    - Breastfeeding, when fasting would harm the mother or the child
    - Menstruating or bleeding after child-birth. Women in these two conditions are at all not allowed to fast.

Questions

1. What is meant by فرض معيّن and فرض غير معيّن ? State examples of each.

2. What is the meaning of a non-specified vowed fast? Give an example.
3. What is Aashura and what is the status of fasting on this day?
4. Is it permissible or Makrooh to fast only on the tenth of Muharram?
5. On which days is it Haraam to fast?
6. If a fast of Ramadhaan could not be observed for some reason, will the Qadha fast earn the same reward as the Ramadhaan fast?
7. List the valid reason for which the fasts of Ramadhaan may be postponed.

Sighting the Moon

Ruling 1: If the moon of Ramadhaan cannot be seen because the sky is overcast or because the atmosphere is dusty, the evidence of a pious and truthful man or woman will be accepted if s/he states that s/he saw the moon.

Ruling 2: If the moon of Eid (Shawwaal) cannot be seen because the sky is overcast or because the atmosphere is dusty, the evidence of a single person will **not** be accepted if s/he states that s/he saw the moon, regardless of how pious s/he may be. In this case, the evidence of at least two pious men or at least one pious men together with two pious women will be accepted. The evidence of four women in this regard will also **not** be accepted.

Ruling 3: The Shari'ah does not accept the word of a person who disregards the teachings of the Shari'ah e.g. he does not perform salaah, does not fast in Ramadhaan or is in the habit of lying or committing other sins. His evidence will not be accepted even if he swears on oath. In fact, even the evidence of a few such persons will not be accepted.

Ruling 4: The Shari'ah does not uphold the famous belief that the first of Ramadhaan always falls on the same day as the fourth of Rajab. The first of Ramadhaan will depend on the sighting of the moon for Ramadhaan.

Ruling 5: When seeing the first moon, it is wrong to say that it appears to be the second moon because it looks big. According to a Hadith, saying this is among the signs of Qiyaamah. When Qiyaamah is near, people will be speaking in this manner. One should therefore remember that the size of the moon does not affect the date. Muslims should not attach any importance to the Hindu calendar and their ways of calculating dates.

Ruling 6: When the sky is clear, the evidence of one or a few people is **not** sufficient, whether it is the moon of Ramadhaan being sighted or the moon for Eid. When the sky is clear, only the evidence of a large group of people is accepted when it is reasonably certain that they all could not have conspired to tell a lie.

Ruling 7: If the news has spread widely that the moon will be sighted and it nobody sees it despite the fact that a large number of people looked for it, this news will be of no consequence. The new month will begin only when someone actually sees the new moon.

<u>Ruling 8</u>: A person who disregards the teachings of the Shari'ah should begin his fasting for Ramadhaan if he was the only one who claimed to have seen the moon. The people of the town will not begin fasting. If he completed thirty fasts without the moon for Eid being sighted, he will have to fast an additional fast to celebrate Eid on the same day as the others.

<u>Ruling 9</u>: If after claiming to have sighted the moon for Eid, a person's evidence was rejected, he should not celebrate Eid alone. He should fast like the rest of the people and celebrate Eid when they do.

<u>Questions</u>

1. When the sky is overcast, how many people need to see the moon of Ramadhaan before their evidence is accepted? In the same situation, how many people need to see the moon of Eid before their evidence is accepted?
2. When the sky is clear, how many people need to see the moon before their evidence is accepted?
3. What kind of person must one be for one's evidence to be accepted for sighting the moon?
4. When considering evidence for sighting the moon, would you rather accept the evidence of an important and wealthy man who disregards the Shari'ah, or the evidence of a poor man who fulfils the commands of the Shari'ah?
5. Can Muslims use the Hindu calendar to determine our months?

The Qadha Fasts and Kaffaara

Qadha Fasts

If for a valid reason a person was unable to observe a Fardh or Waajib fast on its fixed time, s/he will have to observe the fast on another day. This fast which is observed in the place of the original fast is called Qadha.

1. Qadha fasts are obligatory (Waajib) under the following circumstances:

    - A fast of Ramadhaan was missed for some reason.
    - A fast that was vowed for a certain day was missed on that day.
    - A fast of Ramadhaan or a specified vowed fast was broken for a valid reason.
    - A Ramadhaan or specified vowed fast was not observed because of laziness or negligence.

2. Although there is no fixed time for the Qadha fast, it should be observed as soon as possible. It is wrong to delay it without good reason.

3. If a few fasts were missed, it is not necessary to observe the Qadha in succession. Periods between the fasts are allowed.

4. If Ramadhaan arrives before the Qadha fasts of the previous Ramadhaan were observed, the fasts of the current Ramadhaan should first be observed and the Qadha afterward the Ramadhaan is over.

5. If a Nafl fast is broken, it will be Waajib (obligatory) to observe a Qadha fast in its place just as it is Waajib to perform Qadha salaah for a Nafl salaah that is nullified while it is being performed.

6. Although it is permissible to break a Nafl fast for a trivial reason such as eating with a guest, it is nevertheless necessary to observe a Qadha fast in its place.

7. When intending to observe a Qadha fast, it is not necessary to stipulate the date of the fast. All that is necessary is that the same number of missed fasts

have to be observed. However, if one has to observe Qadha fasts for two or more years, one needs to stipulate the year of the fast being observed.

Kaffaara

The word "Kaffaara" literally refers to something that washes sins away. Technically, it is the penalty for an error or a sin that Allaah has stipulated.

1. If a person nullifies a fast, he will have to observe a Qadha fast in its place. However, the fasts of Ramadhaan are so important that nullifying any of them without a valid reason will necessitate Qadha together with Kaffaara.

2. The Kaffaara for such a nullified fast is to free a slave. Since slaves are not available nowadays as defined by the Shari'ah, there remains only two ways to fulfil the Kaffaara. The first is to fast for two consecutive months with the intention of Kaffaara. If one does not have the ability to fast for two months, the second option is to feed sixty poor people two meals to their fill.

3. Instead of feeding the poor, one may give each poor person 1,662 kg of wheat or its price.

4. It is also permissible to use the price of the 1,662 kg of wheat to purchase rice, gram or millet.

5. If one decides to give dates or barley, one will have to give 3,324 kg to each poor person. It is no permissible to buy dates or barley with the price of 1,662 kg of wheat.

6. It is also permissible to feed one poor person two meals to his fill for sixty days or to give him 1,662 kg of wheat for sixty days.

7. It is **not** permissible to give a single poor person more than one day's food or its price on a single day e.g. it is **not** permissible to give to one poor person the equivalent of sixty person's wheat, which is 99,72 kg. Similarly, it is **not** permissible to give the price of 99,72 kg to a single poor person on one day. This will be counted as a single day. Similarly, it is also not permissible to give one poor person less than the correct quota of grain (less than 1.66 kilograms of wheat). The poor person should not also be given less than the price of one quarter of grain. It is also not permissible to give half the quota or

its price to one poor person and the other half to another. This law applies to every type of Kaffaara, for example the Kaffaara for breaking an oath also has the same ruling. However, this ruling does not apply for Fidya and Sadaqah Fitr. In these two cases, it is permissible to give one poor person the quota for many days all at once.

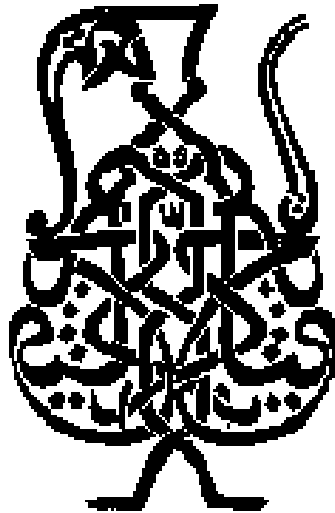
8. If a person is observing a Qadha fast for Ramadhaan and happens to break the fast, he will need only to observe a Qadha fast in its place without Kaffaara becoming obligatory. The reason for this is that although the fast was for Ramadhaan, it was observed outside Ramadhaan.

9. If a person committed this crime in several months of Ramadhaan (he broke his fast without a valid reason) only one Kaffaara will become Waajib. He will not have to observe separate penalties of Kaffaara for each separate fast that he broke. However, Qadha for each broken fast will have to be observed.

10. If a person breaks his fast or if the fast breaks for some other reason, it would be permissible for him to eat and drink. It is not necessary for him to pass the rest of the day like a person who is fasting. However, because of the respect shown to the month of Ramadhaan, it is necessary for this person to refrain from eating and drinking until the time of sunset. In a like manner, should the excuse for not fasting come to an end (he returned from a journey or his illness terminated), it will be necessary for the person to behave like a fasting person until the time of sunset. Similarly, if one was not allowed to fast (because of reasons such as menstruation or bleeding after giving birth), one will also need to abstain from food and drink until sunset. Therefore, if a traveller returns home, an immature child becomes mature, a woman stops bleeding, or an insane person recovers from his insanity, all of them should behave like a fasting person for the rest of the day i.e. they need to refrain from eating and drinking until sunset.

<u>Questions</u>

1. What is the meaning of Qadha? Give a few examples?
2. Is it necessary to observe all the Qadha fasts consecutively?
3. What should be done if the Qadha fasts of one Ramadhaan were not observed and then the next Ramadhaan came?
4. What are the technical and literal meanings off Kaffaara?

5. Explain what becomes obligatory because of the respect shown to the month of Ramadhaan.
6. How much has to be given to every poor person as Kaffaara?
7. Is it permissible to give one poor person the entire quota of grain or its price in a single day?
8. If the entire Kaffaara quota or its price has to be given to one poor person, how should it be done?
9. Is it Nafl or Waajib to observe a Qadha fast for a Nafl fast that is broken?

The Niyyah, Times and Method of Fasting

1. The word "Niyyah" means "intention". It is therefore sufficient to make a Niyyah in the heart without uttering it. However, it is best to utter the Niyyah.

2. Among the conditions for a fast to be correct is that the Niyyah has to be made. Therefore, if a person did not eat or drink from dawn to sunset and did no other action that nullifies a fast, s/he will not be regarded as a fasting person without making the Niyyah of fasting.

3. Merely intending to fast is sufficient for the fasts of Ramadhaan, specified Waajib fasts, Sunnah fasts and Nafl fasts. On the other hand, it is necessary to specify the fast being observed when one intends to observe a fast that is non-specified or a fast that is a Qadha fast of Ramadhaan. Therefore, on a day of Ramadhaan or on a day when one has vowed to fast, it is enough just to make the Niyyah to fast and not specify what fast it will be. In either case, the fast will not be a Nafl fast. It will be the specified fast or the Ramadhaan fast. However, if only a Niyyah to fast is made on any other day (besides a day of Ramadhaan or a day in which one has vowed to fast) such as fast will be regarded as a Nafl fast. It may only be regarded as a Qadha or a non-specified Waajib fast when one specifies this.

4. The Niyyah for a specified Fardh or a specified Waajib fast must be made the night before or before half the day passes. On the other hand, the Niyyah for a non-specified Fardh or a non-specified Waajib fast must be made before dawn.

5. A day of fasting refers to the time between dawn and sunset. Therefore, if dawn is at 4 a.m. and sunset is at 6 p.m., the day will be 14 hours long and 11 a.m. will be half the day. One's Niyyah should therefore be made before 11 a.m.

The Mustahabbaat of Fasting

1. Eating something for Sehri.

2. Making the Niyyah the night before.

3. Eating Sehri just before dawn, but ensuring that one has completed eating before dawn arrives.

4. Making Iftaar (terminating the fast) as soon as one is certain that the sun has set.

> It should be borne in mind that Iftaar takes place as soon as the sun sets while Sehri ends only when dawn breaks. It is incorrect to believe that Iftaar takes place a few minutes after sunset and that Sehri ends a few minutes before the break of dawn. This belief distorts the Shari'ah.

5. To guard the tongue against useless talk. It is also important to guard the eyes, ears, hands and other limbs from evil. Similarly, the mind and heart should also be protected against evil thoughts and inclinations as far as possible.

6. To make Iftaar with dates or otherwise with water if dates are not available.

Sehri

Sehri refers to eating something during the final hours of the night, just before dawn. It is Sunnah to partake of Sehri just before dawn and doing this earns great rewards. Though it may be a few morsels, one should eat something at the time of Sehri even if one is not hungry.

The Makroohaat of Fasting

The following acts will make the fast Makrooh:

1. To place anything in the mouth.

2. To use toothpaste to brush the teeth.

3. To taste something. Tasting food is permissible only for a woman whose husband is extremely bad-tempered. She is allowed to taste the food with the tip of her tongue.

4. To allow water to go too far into the mouth or nose when gargling or rinsing the nose.

5. To accumulate a large amount of saliva in the mouth and then swallow it.

6. To backbite, lie or swear.

7. To express the discomfort that is caused by the fast.

8. To purposely postpone a Fardh Ghusl until the after dawn when fasting has begun.

Acts that are Permissible when Fasting

The following acts will **not** make the fast Makrooh:

1. Applying Surma.
2. Applying oil to the head or body.
3. Taking a bath when one is feeling hot.
4. Using a Miswaak even though it is cut from a fresh branch or root.
5. Applying or smelling perfume.
6. Swallowing one’s own saliva.
7. Eating or drinking something by mistake.
8. Vomiting unintentionally.
9. Unintentionally swallowing a fly or smoke.
10. Taking an injection in any part of the body besides the veins.
11. Putting eye-drops in the eyes.

Factors that Break the Fast

Factors that break the fast are of two types:

a. Those types that necessitate Qadha only
b. Those types that necessitate Qadha and Kaffaara

A. The First Type

Those factors that make only Qadha Waajib:

1. Some food was forced down the fasting person's throat.

2. Knowing that one is fasting, some water accidentally went down the throat whilst gargling.

3. One vomited unintentionally and then intentionally swallowed the vomit.

4. Intentionally vomiting more then a mouthful.

5. Intentionally swallowing a stone, a pit, sand or a piece of paper.

6. If some food which was stuck between the teeth is dislodged and swallowed, it will break the fast if it is larger than a chickpea. The fast will not be broken if the food particle is smaller than a chickpea. However, if a food particle smaller than a chickpea is dislodged from between the teeth, removed from the mouth and then swallowed, the fast will be broken.

7. Putting oil in the ear.

8. Using snuff.

9. Intentionally swallowing blood that emerges from between the teeth when the blood is more than the saliva.

10. Unintentionally eating or drinking something and then eating intentionally with the belief that the fast had broken.

11. Eating with the thought that dawn had not yet broken and then finding out that it had already broken while one was still eating.

12. Intentionally breaking a fast out of the month of Ramadhaan.

13. Breaking the fast with the thought that the time of Iftaar had already arrived and then finding out that the time had not yet arrived.

The fast will break in each of the above cases and Qadha will have to be observed. There is no need for Kaffaara.

B. The Second Type

The following are factors that make both Qadha and Kaffaara Waajib:

1. During the fast of Ramadhaan to intentionally eat or drink something that provides nourishment, medical benefit or pleasure.

2. Sexual intercourse.

3. Intentionally eating or drinking after cupping blood or after applying Surma with the thought that the fast had been broken by these acts.

Questions

1. What is the meaning of Niyyah? Is it necessary to utter the Niyyah?
2. Is a fast valid without a Niyyah?
3. Until when is one allowed to make the Niyyah for the fast of Ramadhaan, for specified Waajib fasts and for Mustahab and Sunnah fasts?
4. What is the definition of a day? How will you calculate the middle of such a day?
5. What is the Mustahab time for Sehri?
6. Which factors will necessitate Kaffaara?
7. Which factors will necessitate only Qadha?

I'tikaaf

I'tikaaf refers to secluding oneself in the Masjid for the purpose of Ibaadah.

1. Men should perform I'tikaaf in a Masjid where the five daily salaah are performed in congregation (Jamaa'ah) and women should perform I'tikaaf in that part of her home where she performs her salaah. If she does not have a fixed place where she performs her salaah, she should specify an area of the house where she will confine herself for the duration of the I'tikaaf. She would be allowed to leave this area only to relieve herself. She is not allowed to go into the yard of the house or to any place that falls outside the specified area.

Types of I'tikaaf

The three types of I'tikaaf are:

a. Waajib
b. Sunnah Mu'akkadah
c. Mustahab

a. **Waajib I'tikaaf:** The I'tikaaf that a person vows to perform becomes Waajib e.g. a person says, "I vow to perform I'tikaaf for two days" or "I vow to perform I'tikaaf for two days if this work is completed." Once the work specified is completed, it becomes Waajib for the person to perform the I'tikaaf.

b. **Sunnah Mu'kkadah I'tikaaf:** Performing I'tikaaf for the last ten days of Ramadhaan is Sunnah Mu'akkadah. This I'tikaaf begins from sunset after the twentieth day of Ramadhaan and ends once the moon for Eid is sighted, regardless of whether the duration of Ramadhaan is 29 or 30 days. This I'tikaaf is classified as *"Sunnah Mu'akkadah alal Kifaayah"*, meaning that if some members of the community perform it, the rest of the people do not need to. However, if no one performs it, the entire community will still be responsible for performing it.

c. **Mustahab I'tikaaf:** All types of I'tikaaf besides the Waajib and Sunnah Mu'akkadah I'tikaaf are classified as Mustahab I'tikaaf. It is permissible to

perform Mustahab I'tikaaf during any day of the year. This type of I'tikaaf is also referred to as Nafl I'tikaaf.

Requisites for the Validity of I'tikaaf

For I'tikaaf to be valid, a person has to fulfil the following requisites:

1. S/He has to be a Muslim
2. S/He has to be clean i.e. **not** in the condition of Janaabah, menstruation or bleeding after childbirth
3. S/He has to be sane
4. S/He has to make the Niyyah for I'tikaaf
5. Men have to perform the I'tikaaf in a Masjid

The above are requisites for all types of I'tikaaf. In addition to the above, Waajib and Sunnah Mu'akkadah I'tikaaf need another requisite, which is fasting. Waajib and Sunnah Mu'akkadah I'tikaaf are therefore not valid without fasting during the day. A person has to fast during the Waajib I'tikaaf even if s/he did not specify fasting in the vow.

Therefore, if a person performing the Sunnah Mu'akkadah I'tikaaf did not fast because of illness or because he was a traveller, the obligation of the *Sunnah Mu'akkadah alal Kifaayah* I'tikaaf will not be waived from the community.

The Mustahabbaat of I'tikaaf

The following acts are Mustahab during I'tikaaf:

1. Speaking only good and virtuous talk
2. Reciting the Qur'aan
3. Reciting Durood
4. Learning and teaching the knowledge of Deen
5. Conducting Deeni lectures
6. Performing I'tikaaf in the Jaami Masjid of the town

The Times of I'tikaaf

Waajib I'tikaaf: Because fasting is a requisite of the Waajib I'tikaaf, its duration should be at least one complete day (from dawn until sunset). It is therefore incorrect for one to vow that s/he will perform I'tikaaf for any time less than a complete day.

Sunnah Mu'akkadah I'tikaaf: The duration for this I'tikaaf is the last ten days of Ramadhaan.

Mustahab I'tikaaf: There is no minimum time period for this type of I'tikaaf. A person can even perform the Mustahab I'tikaaf for a few minutes or a few seconds. A person can make the Niyyah of performing Nafl I'tikaaf every time he enters the Masjid, thus earning the reward of several periods of I'tikaaf in a single day.

Factors that are Permissible During I'tikaaf

1. Eating and drinking in the Masjid
2. Sleeping in the Masjid
3. Buying or selling things as long as the item being bought is not brought in the Masjid area
4. Getting married. Of course, sexual intercourse in the state of I'tikaaf is not permissible

Reasons for which a Person in I'tikaaf may leave the Masjid

1. Relieving oneself
2. Taking a Fardh Ghusl
3. Performing the Jumu'ah salaah when it takes place in another Masjid. The person performing I'tikaaf may leave his Masjid only after Zawaal. However, if the other Masjid is far and it is impossible to reach it in time if one leaves only after Zawaal, one may leave before Zawaal. It should be borne in mind that one should reach the Masjid only with so much time to spare that four Rakaahs of salaah be performed before the Khutbah. One should not arrive earlier than this.
4. To call out the Adhaan
5. If the Masjid does not have toilet facilities or the person cannot use them, he is allowed to go home regardless of how far he lives from the Masjid. However, if he has two homes, he will have to use the toilet of the house that is closer to the Masjid.
6. If one had intended to attend funeral prayers (Janaazah salaah) while in I'tikaaf, it will be permissible for him to leave the Masjid for the Janaazah salaah. However, if he did not make this intention when starting the I'tikaaf, it will not be permissible.

The Makroohaat of I'tikaaf

It is Makrooh to do the following during I'tikaaf:

1. Remaining absolutely silent, regarding this to be Ibaadah
2. Taking trading goods to the Masjid for selling
3. Arguing and engaging in useless talks

Factors that Nullify I'tikaaf

1. Intentionally or unintentionally leaving the Masjid without reason
2. Sexual relations
3. Spending more time than necessary outside the Masjid after leaving for a valid reason e.g. speaking to someone outside after relieving oneself
4. Leaving the Masjid because of illness or pain

Qadha I'tikaaf

If a Waajib I'tikaaf was nullified for some reason, it will have to repeated i.e. Qadha of that I'tikaaf will become Waajib. Therefore, if a person vowed to perform I'tikaaf for three days and the I'tikaaf was nullified after the second day, it will be necessary for him to repeat all three days of I'tikaaf.

On the contrary, if the I'tikaaf is a Sunnah Mu'akkadah I'tikaaf, he will only have to repeat the single day that was nullified.

No Qadha is necessary for Nafl I'tikaaf.

Questions

1. How many types of I'tikaaf are there? Explain each one in detail.
2. What is the meaning of *"Sunnah Mu'akkadah alal Kifaayah"*?
3. What are the requisites of I'tikaaf?
4. What acts are Mustahab during I'tikaaf?
5. What are the times for Waajib and Nafl I'tikaaf?
6. When is a person performing I'tikaaf allowed to leave the Masjid?
7. When may a person performing I'tikaaf attend a Janaazah salaah?
8. What acts are Makrooh during I'tikaaf?
9. What are the factors that nullify the I'tikaaf and when will Qadha become necessary?

Zakaah

The person who does not pay Zakaah when it is compulsory for him is regarded to be a great sinner and will suffer terrible punishment in the Aakhirah. Rasulullaah ρ has mentioned that the punishment of the person who possesses gold and silver and does not pay Zakaah then slabs will be made from the gold/silver on the Day of Qiyaamah, heated in the fire of Jahannam and then used to brand his sides, forehead and back. Once they cool, they will again be heated to brand him again and again.

Rasulullaah ρ has also mentioned that when a person refuses to pay the Zakaah due on his wealth, his wealth will be transformed into a bald snake on the Day of Qiyaamah. This snake will be thrown around his neck and as it will keep biting him, it will say, "I am your wealth! I am your hoarded treasures!"

May Allaah save us from such punishment. None will be able to offer us any assistance against it. It is foolish to attract such terrible punishment merely for the greed of a little money. It is foolish indeed for a person to refuse spending the wealth Allaah gave him in Allaah's path.

Zakaah refers to giving a specific portion of one's wealth to poor Muslims so that they become owners of the wealth. Giving Zakaah is Fardh according to the Qur'aan and Ahadeeth. Therefore, a person who denies that it is Fardh is not a Muslim.

The Conditions for Zakaah Becoming Fardh

Zakaah will become Fardh on a person when all the following conditions are fulfilled:

1. S/He is a Muslim. Zakaah is not Fardh for a Kaafir.
2. S/He is free. Zakaah is not Fardh for a Kaafir.
3. S/He is sane. Zakaah is not Fardh for an insane person.
4. S/He is mature. Zakaah is not Fardh for a child.
5. S/He must possess wealth that equals Nisaab. Zakaah is not Fardh for a person whose wealth is less than the amount of Nisaab.
6. The wealth that is equal to Nisaab should be more than one needs for one's necessities and debts. Therefore, if a person has money equal to Nisaab, but

he needs this money for his necessities or he has debts, he will not have to pay Zakaah.

7. If a person's wealth is equal to or more than Nisaab and s/he does not need it for necessities or debts, s/he must have it for at least a year. Zakaah will therefore not be Fardh if the wealth was not with the person for a year.

On Which Types of Wealth is Zakaah Fardh?

Zakaah is Fardh on the following types of wealth:

1. Goods for sale. This means that Zakaah is Fardh on any goods that is kept for selling or for earning a profit, regardless of what type of goods it may be. In fact, even if one has bricks, stones, clay utensils or even grass for selling purposes, Zakaah will be Fardh on it.
2. Gold and silver.
3. Anything made of gold or silver such as gold or silver coins, jewellery, utensils or ornaments.
4. Cash currency.

On Which Types of Wealth is Zakaah Not Fardh?

1. Zakaah is not Fardh on precious stones such as diamonds and pearls regardless of how valuable they may be. Of course, Zakaah will be Fardh on them if they are for sale.
2. Zakaah is not Fardh on precious metals such as copper and brass. Similarly, Zakaah is not Fardh on clothing, houses, shops, factories, books, ornaments (that are not made from gold or silver) or crockery regardless of their value. Zakaah will only Fardh on these items when they are intended for sale.

Nisaab

The Shari'ah has specified the amount of wealth one needs to possess for Zakaah to become Fardh. When one possesses that specific amount of wealth, Zakaah becomes Fardh. This specific amount is called "Nisaab".

The Nisaab and Zakaah for Gold and Silver

The Nisaab for silver is 612 grams of silver and the amount to be given as Zakaah is 1/40th (2.5%) of this amount, which equals 15 grams of silver.

The Nisaab for gold is 87.5 grams of gold and the amount to be given as Zakaah is 1/40th (2.5%) of this amount, which equals 2.2 grams of gold.

The Nisaab and Zakaah for Trading Goods

There is no separate Nisaab for trading goods (merchandise/stock-in-trade). The Nisaab for gold and silver is used to calculate the Zakaah for trading goods. Therefore, when the value of the trading goods reaches the value of the Nisaab of gold or silver, Zakaah will have to be paid at 2.5% of the value of the goods.

Paying Zakaah in Cash

Whereas the actual requirement of Zakaah is that 2.5% of the actual commodity should be given as Zakaah. Therefore, if a person trades in grains, 2,5% of the actual stock of grain should be given to the poor as Zakaah. However, it is also permissible to give the monetary value of the grain. Similarly, if a person has a silver utensil that weighs 1000 grams, the actual requirement is to give 25 grams of silver as Zakaah. However, if the person gives the monetary value of 25 grams of silver or the equivalent value of grains or clothing, it is permissible. In fact, if the poor prefer that the Zakaah is given in one of these manners, it will be best to do so.

DEAR CHILDREN! The best manner of giving Zakaah is the manner most suitable for the poor people who will receive it. Their welfare should be given priority e.g. the hungry should be given food, the naked should be given clothing. If a book trader gives hungry people some books as Zakaah for is trading stock, his responsibility of giving Zakaah will be fulfilled, but the needs of the poor will not be met. To be able to buy some food they may have to sell the books at a very low price, which will be to their loss.

When Nisaab is Incomplete

1. It may happen that a person has a little gold and a little silver without any of the two being equal to their respective amounts of Nisaab (the silver is less than 612 g and the gold is less than 87.5 g). In such a case, the value of the gold and the silver should be added together. If this combined value equals either the value of 612g of silver or the value of 87.5g of gold, then Zakaah will be Fardh on the total value. However, if the combined value is less than the Nisaab of gold or silver, Zakaah will not be Fardh.

E.g. 1. If a person has:

400g of silver
\+ 10g of gold (equivalent to the value of 200g of silver)

= Value of 600g of silver

Since this combined value is less than the value of 612g of silver, Zakaah will **not** be Fardh.

E.g. 2. If a person has:

400g of silver
\+ 15g of gold (equivalent to the value of 300g of silver)

= Value of 700g of silver

Since this combined value is greater than the value of 612g of silver, Zakaah will be Fardh.

E.g. 3. If a person has:

70g of gold
\+ 400g of silver (equivalent to the value of 20g of gold)

= Value of 90g of gold

Since this combined value is more than the value of 87.5g of gold, Zakaah will be Fardh.

In the above cases, the person has the option to either pay the Zakaah by giving a portion of the gold, the silver or the monetary value of the same.

2. If a person has gold less than 87.5g, the value of which is greater than the Nisaab of silver, Zakaah will not be Fardh if the person has no silver at all.

3. If a person has trading stock less than the value of Nisaab, but has gold, silver or cash which will exceed the value of Nisaab when added to the value of the

trading stock, Zakaah will be Fardh. However, if the combined value is less than the value of Nisaab, Zakaah will **not** be Fardh.

When will Zakaah become Fardh?

1. One will have to pay Zakaah a complete lunar year after receiving possession of the wealth in question. Once he has possession for a complete lunar year, it will be wrong to delay payment.

2. It is permissible to pay the Zakaah before a complete year passes.

The Niyyah for Zakaah is Necessary

1. When a person is paying Zakaah, it is necessary to specify that the amount is intended for Zakaah. Similarly, if a person separates a portion of his wealth to give as Zakaah, he must have this intention at the time of separating the wealth.

2. If a person gave some wealth to the poor without the intention of Zakaah and later decides that the given wealth would be his Zakaah, it will **not** be regarded as Zakaah. However, if one gives some wealth to a poor person without the Niyyah of Zakaah and then intends Zakaah while the wealth is still in the hands of the poor person, the amount will be regarded as Zakaah.

3. If a loan is given to someone and then the intention is made that the loan will be written off and regarded as Zakaah, it will not be regarded **as** Zakaah.

4. If one intends to assist a debtor with Zakaah, the amount of the debt should be given to the debtor with the Niyyah of Zakaah and then collected back from him in lieu of the debt. In this manner, Zakaah will be paid and the debt will be received.

Note: It is **not** necessary to tell the poor person receiving the Zakaah that the money is Zakaah money. Therefore, giving a deserving person Zakaah money as a gift or giving it to his child as an Eid gift will qualify as Zakaah.

When will Zakaah be Waived?

1. If one has possession of his wealth for a complete lunar year and loses everything before paying the Zakaah, he will no longer be obliged to pay it. In a similar situation, Zakaah will also be waived when the person donated all his wealth in the path of Allaah.

2. In the above two situations, if only a part of the wealth was lost or donated, only the Zakaah due on that part of the wealth will be waived. Zakaah will still be due on the remaining portion.

Questions

1. When will Zakaah be due on precious stones?
2. Will Zakaah be Fardh if a person has 600g of silver and 10g of pure gold lace?
3. What is Nisaab? What is the Nisaab of gold and the Nisaab of silver?
4. When will a cloth merchant have to pay Zakaah on his goods? What can he pay as Zakaah?
5. When will Zakaah be waived?
6. When is it necessary to make the Niyyah for Zakaah?

Who Should Receive Zakaah?

In our times, the following types of people deserve Zakaah:

1. **The Poor:** Those people who may have wealth, but the value of their wealth is less than the value of Nisaab.
2. **The Destitute:** Those people who possess no wealth at all.
3. **People in debt:** Those people whose total wealth after deducting their debts is less than the value of Nisaab.
4. **Travellers:** Those travellers who have no means of reaching their homes may be given Zakaah to assist them even though they may have money at home.

Who are the Most Deserving Recipients of Zakaah?

1. Zakaah is best given to those deserving relatives whom one is not obliged to support e.g. brothers, nephews, nieces, uncles, aunts, in-laws, etc. One will be greatly rewarded for assisting such people with Zakaah.

2. The next best recipients are deserving neighbours and people of one's town.

3. After these, Zakaah is best given to those people who contribute most to the cause of Islaam such as students studying Deen.

Which People Cannot be Given Zakaah?

It is not permissible to give Zakaah to the following types of people:

1. **Wealthy people:** Those people who are themselves liable to pay Zakaah or whose wealth apart from necessities exceeds the value of Nisaab e.g. it is not permissible to give Zakaah to a person who has extra copper or brass utensils (that he does not use) if their value exceeds the value of Nisaab even though the rest of his extra wealth is less than the value of Nisaab.

2. **Members of the Banu Haashim family:** Members of this family include all the descendants of Rasulullaah ρ's three paternal uncles, namely Abbaas τ, Haarith τ and Abu Taalib. It is therefore not permissible to give Zakaah to people who are regarded as "Sayyid" (descendants of Hadhrat Ali τ from Hadhrat Faatima رضي الله عنها) because Hadhrat Ali τ was the son of Abu

Taalib. Of course, if one intends to assist them in any way, one may give them wealth that is not Zakaah. It is because of the respect they deserve as family of Rasulullaah ρ that Muslims are not allowed to give them Zakaah since Zakaah is regarded to be the dirt of people's wealth. They deserve only pure wealth.

3. **Parents, Grandparents and Great Grandparents:** Zakaah cannot be given to one's paternal and maternal ascendants.

4. **Sons, Daughters, Grandchildren and Great Grandchildren:** Zakaah cannot be given to one's descendants.

5. **One's Husband or Wife:** A husband cannot give his Zakaah to his wife and a wife cannot give her Zakaah to her husband.

6. **Non-Muslims:** Zakaah cannot be given to non-Muslims.

7. **The Immature Children of Wealthy People:** They cannot receive Zakaah because they are dependent on their parents.

8. Zakaah cannot be given for causes in which people are not made owners of the Zakaah wealth. Therefore, Zakaah monies cannot be used to pay for the burial expenses of a deceased person, to pay the debts of a deceased person, to build a Masjid or a madrasah. Of course, Zakaah can be given to a deserving student of a madrasah or to a principal of a madrasah to be spent on deserving students.

9. **Wages and Services:** Zakaah cannot be used to pay for wages or services of any kind.

NOTE: Although the Qur'aan permits the use of Zakaah money to pay the wages of the person whom a Muslim country appoints to collect Zakaah from the citizens, it cannot be used to pay the wages of a person who collects funds for a madrasah or Masjid.

The Method of Paying Zakaah

1. A person should personally give his Zakaah to a deserving person.

2. It is also permissible to appoint another person to give the Zakaah on one's behalf.

When can the Owner of a House Accept Zakaah?

If a person owns a house worth many thousands but lives in the house or uses the rental for his necessities, he can still be deserving of Zakaah if he is poor and has no extra wealth equal to the value of Nisaab. This is so because the house is regarded as a basic necessity. However, if he has extra wealth exceeding the value of Nisaab, Zakaah cannot be given to him.

If a Mistake Occurs When Giving Zakaah

If Zakaah is given to someone whom one thought was deserving of Zakaah, and it is later discovered that the person is among those people who may not be given Zakaah, it will **not** be necessary to give Zakaah a second time. The Zakaah given will be valid. The only exception is when the Zakaah was given to a Kaafir. In this case, it will have to be given again.

Questions

1. When can Zakaah be given to a traveller?
2. Besides the traveller, who else deserves Zakaah?
3. With what intention can Zakaah be given to the principal of a madrasah?
4. Is it permissible to appoint someone to pay one's Zakaah?
5. When should the Niyyah for Zakaah be made?
6. Will Zakaah be valid if given without making the Niyyah?
7. Will Zakaah be valid if the debt of a poor person is written off?
8. Will Zakaah be valid if the child of a destitute person is given the Zakaah money as an Eid gift?

Sadaqah Fitr

The day that is celebrated as thanksgiving after fasting for the month of Ramadhaan is called Eidul Fitr. The charity that the Shari'ah has instructed Muslims to give on this day is referred to as "Sadaqah Fitr".

Muslims are encouraged to think of their poorer brothers when they celebrate a happy occasion and to make an effort to ensure that they also share the happiness. When Allaah has favoured the fortunate ones with so many bounties, it is appropriate that they share these favours with those servants of Allaah who are less-fortunate.

Therefore, Allaah has instructed that when proceeding for the Eid salaah, Muslims should make the means available for their poor brothers to at least meet their necessities. It is for this reason that Allaah has specified an amount if charity for Muslims to give on the day of Eidul Fitr. This amount is the Sadaqah Fitr.

The Amount of Sadaqah Fitr

1. If a person intends giving wheat, wheat flour or wheat porridge as Sadaqah Fitr, he should give at least 1.662 kg of wheat to a poor person.

2. If a person intends giving barley, barley flour, barley porridge or dates as Sadaqah Fitr, he should give at least 3.324 kg of the barley or dates to a poor person.

3. A person can also give something besides wheat, barley or dates as Sadaqah Fitr, such as maize, rice, gram, millet, oats etc. In this case, he should give a poor person that much of the food that equals the value of 1.662 kg of wheat or 3.324 kg of barley or dates.

4. Better than all the above situation is to give the monetary value of 1.662 kg of wheat or 3.324 kg of barley or dates.

For Whom is it Waajib to pay Sadaqah Fitr?

It is Waajib for every free male and female Muslim to pay Sadaqah Fitr when s/he has wealth equal to that of Nisaab. It remains Waajib on them even if they were unable to fast during the month of Ramadhaan.

The Nisaab for Sadaqah Fitr

The Nisaab for Sadaqah Fitr is that same as that for Zakaah. The first difference is that while Zakaah is only given when a person possesses certain types of wealth such as gold, silver, cash, etc, there is no such stipulation for Sadaqah Fitr. When giving Sadaqah Fitr, all types of wealth over and above the basic necessities and debts are taken into account.

Therefore, if a person possesses extra clothing, utensils, properties and other assets that he does not use, the value of these things will be taken into account when assessing whether or not he needs to pay Sadaqah Fitr. If the value of these things equals or exceeds the value of Nisaab, he will have to pay Sadaqah Fitr even though he will not have to pay Zakaah.

A second difference between the Nisaab of Zakaah and that of Sadaqah Fitr is that even if one does not have the wealth for a complete lunar year, Sadaqah Fitr will still be Waajib. The only condition attached to Sadaqah Fitr in this regard is that one has to have the wealth in one's possession at the time of Subh Saadiq (dawn) on the day of Eidul Fitr.

On Whose Behalf Should Sadaqah Fitr be Given?

1. If a person possesses wealth equal to the value of Nisaab, he will have to pay Sadaqah Fitr for himself and for his immature children. However, if immature children have wealth of their own equal to Nisaab, the Sadaqah Fitr can be taken from their wealth.

2. One does **not** have to pay Sadaqah Fitr on behalf of one's parents, wife and mature children. It will only have to be paid on behalf of one's insane child.

3. A woman is obliged to pay Sadaqah Fitr only for herself. She does not have to pay Sadaqah Fitr for her parents, children or husband.

When Does Sadaqah Fitr Have to be Paid?

Sadaqah Fitr becomes Waajib on a person as soon as dawn (Subh Saadiq) breaks on the day of Eidul Fitr. It will therefore **not** be Waajib for a person who passes away before dawn on this day. Sadaqah Fitr will **not** have to be paid from his estate.

Sadaqah Fitr needs to be paid on behalf of a child that is born before dawn on the day of Eidul Fitr. There will be no need to pay Sadaqah Fitr on behalf of any child born after dawn of this day.

On Whom Should Sadaqah Fitr be Spent?

1. Sadaqah Fitr can be given to anyone who deserves Zakaah. By the same token, it cannot be given to a person who does not deserve Zakaah.

2. People who possess wealth equal to the Nisaab of Sadaqah Fitr can neither accept Sadaqah Fitr, Zakaah or any other form of Fardh or Waajib Sadaqah.

3. The Sadaqah Fitr of one person can either be given to one poor person or distributed among a few poor people.

A Few Rules

1. It is best to give the Sadaqah Fitr before proceeding for the Eid salaah.

2. If a person failed to give the Sadaqah Fitr on or before the day of Eid, he will not be absolved of the responsibility until he pays it regardless of how much time passes.

3. It is permissible to pay the Sadaqah Fitr during the month of Ramadhaan and even during the preceding months of Sha'baan or Rajab.

Questions

1. What is Sadaqah Fitr?
2. What are the differences between the Nisaab of Sadaqah Fitr and that of Zakaah?
3. What amount should be given as Sadaqah Fitr?

4. If one intends to give as Sadaqah Fitr anything else besides wheat, barley or dates, how much must be given?
5. Does a person have to pay Sadaqah Fitr if he possesses wealth equal to Nisaab on the night of Eidul Fitr?
6. Does a person have to pay Sadaqah Fitr if he possesses wealth equal to Nisaab on the evening of Eidul Fitr?
7. Why are Muslims required to pay Sadaqah Fitr on the day of Eid?

Hajj

Just as salaah, fasting in Ramadhaan and Zakaah are pillars of Islaam, so too is Hajj. Hajj refers to visiting specific sacred places (including the Kabah) in a specific manner during a specific time. To perform Hajj once in a lifetime is Fardh for every Muslim whom Allaah grants sufficient wealth to go from his home to Makkah and return.

The Fardh Nature of Hajj

The Fardh nature of Hajj is proven from the Qur'aan and the Ahadeeth. here we will mention one verse of the Qur'aan and two Ahadeeth:

The verse of the Qur'aan is:

وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

Hajj to the House *(the Kabah)* **is a duty that people who are able to find a way there owe to Allaah** *(therefore, Muslims who can afford to go to Makkah to perform Hajj have to do so)*. {Surah Aal Imraan, verse 97}

This verse of the Qur'aan makes it clear that it is Fardh for people to perform Hajj if they can afford to do so.

HADITH 1:

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "Allaah has made Hajj Fardh for you people, so ensure that you perform it."

HADITH 2:

Rasulullaah ρ said that Islaam has five pillars. These are:

- Testifying that none is worthy of worship but Allaah and that Muhammad ε is Allaah's messenger.
- Performing salaah
- Paying Zakaah
- Perform Hajj of Allaah's house

- Fasting during the month of Ramadhaan

These Ahadeeth also make it clear that Hajj is Fardh and also that it is part of the foundation of Islaam.

The Virtues of Hajj

There are too many virtues of Hajj to mention here. We shall just state a few of them:

HADITH 1:

Rasulullaah ρ was once asked what the best action was. He replied, "Having Imaan in Allaah and His Rasool ρ." When he was asked which action was next best, he replied, "Jihaad in the path of Allaah." When he was again asked what was the next best action, he said, "An accepted Hajj."

HADITH 2:

Hadhrat Abu Hurayrah τ says that Rasulullaah ρ once told them, "Performing Umrah after Umrah cancels the sins committed between the two and the only reward for an accepted Hajj is Jannah."

HADITH 3:

Rasulullaah ρ said, "When a person performs Hajj for Allaah's pleasure and avoids everything prohibited in Hajj, he will return from Hajj as pure as the day his mother gave birth to him."

Warnings for Not Performing Hajj

When Hajj becomes Fardh for a person, it should be performed without delay because death can arrive at any time and one will have leave this world without performing Hajj.

Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ said, "The person who intends performing Hajj should hasten." This is necessary because the longer one delays, the more are the chances of obstacles presenting themselves, which will deprive one from performing Hajj.

Another Hadith mentions that when a person in not prevented from Hajj by a pressing need, a tyrant king or a severe illness and still fails to perform Hajj, it matters less to Rasulullaah ρ whether this person dies as a Jew or a Christian. May Allaah save us from being among such people! Aameen.

DEAR CHILDREN! When Hajj becomes Fardh on you, perform it immediately without delay.

The Time for Hajj

Just as the times for the Fardh salaah and fasts are specified, the time for Hajj is also specified. The Faraa'idh of Hajj take place between the 9th and 12th of Dhul Hijjah. They may not be performed at any other time of the year.

Just as salaah has conditions and certain acts that are Fardh, Waajib Sunnah or Mustahab, so too does Hajj. These will now be discussed.

The Faraa'idh of Hajj

There are three Faraa'idh in Hajj. These are:

1. Ihraam. This refers to the intention in one's heart to start performing Hajj, followed by the recitation of the Talbiya, which is:

   لَبَّيك اَللهُمَّ لَبَّيك* لَبَّيكَ لاَ شَرِيْك لَكَ لَبَّيك*
   اِنَّ الحَمْدَ وَ النِّعْمَةَ لَكَ وَالمُلك لا شَرِيْكَ لَك

2. Wuqoof at Arafah. This refers to spending any amount of time (even a few seconds) on the plain of Arafah between Zawaal of the 9th of Dhul Hijjah and Subh Saadiq of the 10th of Dhul Hijjah.

3. Tawaaf Ziyaarah. This should be done after shaving or trimming the hair at any time between Subh Saadiq of the 10th of Dhul Hijjah and the 12 of Dhul Hijjah.

The Pillars of Hajj

These are two:

1. Tawaaf Ziyaarah.
2. Wuqoof Arafah, which is the most important pillar of Hajj.

The Waajibaat of Hajj

There are six Waajibaat of Hajj. These are:

1. Remaining for a while at Muzdalifa
2. Performing the Sa'ee between Safa and Marwa
3. Stoning the Jamaraat (Ramee)
4. Sacrificing an animal if performing Qiraan or Tamattu Hajj
5. Shaving or trimming the hair
6. Performing the Tawaaf Widaa if one is living outside the Miqaat

Note: The detailed rules of Hajj have not been mentioned here. A person who intends performing Hajj should find out the necessary rules of Hajj before leaving home. To do this, s/he may refer to a reliable book and study it thoroughly because it is Waajib for such a person to learn the rules of Hajj.

Umrah

The dictionary (literal) meaning of Umrah is “a visit”. Umrah refers to entering the state of Ihraam at the Miqaat or within the “Hil” and then performing Tawaaf of the Kabah followed by Sa’ee between Safa and Marwa. Performing Umrah once in a lifetime is Sunnah Mu’akkadah.

The difference between Umrah and Hajj is that Hajj can only be performed during the days of Hajj whereas Umrah may be performed during any part of the year. However, it is Makrooh Tahreemi to perform Umrah during the five days of Hajj, namely the 9th to the 13th of Dhul Hijjah. This is because Hajj is Fardh while Umrah is Sunnah.

Visiting Rasulullaah ρ

Visiting the grave of our beloved Rasulullaah ρ is a great form of Ibaadah. Rasulullaah ρ has encouraged Muslims to visit his grave and has mentioned that the person who does not visit his grave despite having the ability to do so is an uncaring and unjust person. Rasulullaah ρ has also mentioned that the person who visits his grave shall be his neighbour on the Day of Qiyaamah.

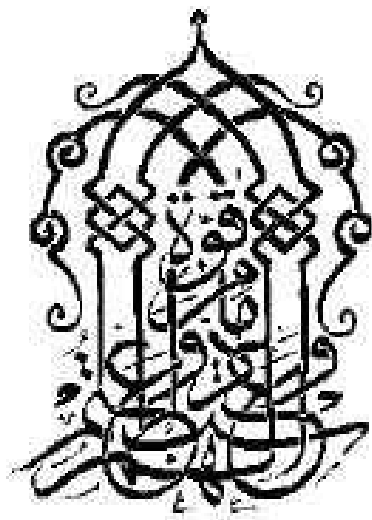
In another Hadith, Rasulullaah ρ has mentioned that when a person performs Hajj and then visits him after he has passed away (visits his grave), it will be as if he had visited him during his lifetime.

Rasulullaah ρ has also mentioned that the person who performs Hajj without visiting me has indeed oppressed me. In another Hadith, Rasulullaah ρ has mentioned that my intercession becomes compulsory for the person who visits my grave.

Therefore, whenever you go for Hajj, you should ensure that you visit the grave of Rasulullaah ρ in Madinah.

<u>Questions</u>

1. What is Hajj and what is Umrah? What is the difference between the two?
2. Mentioned a Hadith and the Qur'aanic verse that state the obligatory nature of Hajj.

3. What other virtues of Hajj are there ?
4. What is the ruling of the Shari'ah as far as visiting the grave of Rasulullaah ρ is concerned?
5. What are the warnings for that person would does not perform Hajj despite having the ability to do so?
6. Explain the Waajibaat and the Faraa'idh of Hajj.
7. Between which two times is it obligatory for a person to remain at Arafah?
8. Recite the entire Talbiya if you know it.

The Chapter of Qurbaani

There are great rewards in Qurbaani (sacrificing an animal in the name of Allaah). This is because it is a great Sunnah of two great Ambiyaa, namely Hadhrat Ibraheem υ the friend of Allaah and our beloved Rasulullaah ρ.

Someone once asked Rasulullaah ρ, "What is this Qurbaani?" Rasulullaah ρ replied, "It is the Sunnah of your father Hadhrat Ibraheem υ." The Sahabah ψ then asked further, "O Rasulullaah ρ! What is the reward for it?" Rasulullaah ρ said, "A person will receive the reward of a good deed for every hair on the animal."

Rasulullaah ρ also said, "On the days of Qurbaani the best act of Ibaadah is Qurbaani and during these days there is no deed more beloved to Allaah than this."

Rasulullaah ρ has encouraged Muslims to carry out the Qurbaani happily because Allaah accepts it before the blood of the animal can even touch the ground.

For whom is Qurbaani Waajib?

1. Qurbaani on the day of Eidul Adhaa is Waajib for the person on whom Sadaqah Fitr is Waajib.
2. It is Waajib for a person to perform Qurbaani only for himself and not on behalf of his wife and children. Of course, his wife will have to perform Qurbaani for herself if it is Waajib for her
3. Although Qurbaani is not Waajib if Sadaqah Fitr is not Waajib, one will still be greatly rewarded for carrying it out.
4. It is permissible to carry out a Qurbaani on behalf of deceased people such as one's parents, Rasulullaah ρ, the Sahabah ψ, one's Ustaadh, etc.
5. Qurbaani is not Waajib for a traveller. However, if a traveller returns home before sunset of the 12th of Dhul Hijjah or if he makes the intention to stay 15 or more days at a place, Qurbaani will be Waajib for him. In the even that he is unable to slaughter an animal before sunset of the 12th, he will have to donate the animal or its price to the poor as Sadaqah.
6. The same applies for a poor person who acquires the equivalent of Nisaab before sunset of the 12th of Dhul Hijjah. Qurbaani will be Waajib for him/her.
7. Qurbaani is **not** Waajib for an immature child even though s/he has wealth in excess of Nisaab.

The time for Qurbaani

1. The time for Qurbaani begins from Subh Saadiq of the 10th of Dhul Hijjah and ends at sunset of the 12th of Dhul Hijjah. Although the Qurbaani can be done at any time during these three days, it is best to do it on the 10th.
2. Although it is best to do the Qurbaani during the day, it is permissible to do it at night.
3. A person living in a place where Eid salaah takes place cannot perform the Qurbaani until the Eid salaah is over. Only people living in rural areas (where Eid salaah is not performed) may do their Qurbaani after Subh Saadiq. Therefore, a person from a city (where Eid salaah is performed) can do his Qurbaani after Subh Saadiq if he is in a rural area. Similarly, if he instructs someone in a rural area to do the Qurbaani on his behalf, they may do so after Subh Saadiq before the Eid salaah.
4. The time for Qurbaani expires as soon as the sun sets on the 12th of Dhul Hijjah.

The Method of Performing Qurbaani

The Qurbaani animal should be laid on the ground with its face towards the Qibla. The following du'aa should then be recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ *
إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ * لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِين

Thereafter, recite بِسْمِ اللهِ اَللهُ اَكْبَرْ and slaughter the animal.

After the animal has been slaughtered, the following du'aa should be recited:

اَللهُمَّ تَقَبَّلْهُ مِنِّى كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَّ خَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَ السَّلَامُ

NOTE: It is best for a person to slaughter his/her Qurbaani animal by himself/herself. However, if this is not possible, s/he should try to be present when the animal is being slaughtered and recite the du'aas.

The Niyyah for Qurbaani

When slaughtering the Qurbaani animal it is necessary to have the Niyyah in one's heart that the Qurbaani is for oneself or on behalf of another person.

Although it is not necessary to say the Niyyah verbally or to recite the du'aa, it is best if these are done.

The Qurbaani Animal

1. Only the following animals may be slaughtered for Qurbaani:

   - Cows and bulls
   - Male and female camels
   - Male and female buffaloes
   - Male and female goats
   - Male and female sheep

2. When large animals like cows, bulls, buffaloes and camels are slaughtered, it is permissible for seven people to have a share in it provided that no person's share is less than one-seventh part. If an person has a share less than one-seventh, neither his nor the Qurbaani of the others will be accepted.
3. When small animals like goats and sheep are slaughtered for Qurbaani, only one may be slaughtered for one person. Sharing such animals is not allowed.
4. If less than seven people share a large animal with the agreement that each person's share is equal, the Qurbaani will be valid because no person's share is less than one-seventh. However, if eight or more persons share a large animal, the Qurbaani will not be valid for any of them.
5. It is also necessary that each of the partners in an animal has the Niyyah for Qurbaani or for Aqeeqah. If any one of them has the Niyyah of merely having meat to eat or to sell, the Qurbaani is not valid for any of them.
6. If someone bought a large Qurbaani animal thinking that he would share it with others if anyone was willing to share with him, he may share it. If he did not have the intention of sharing the animal when buying it, he may only share it with people on whom Qurbaani is Waajib. However, it is best for him not to share the animal. He **cannot** share it with a person on whom Qurbaani is not Waajib.

Distributing the Qurbaani Meat

1. If all the partners in a large animal live and eat together, it is not compulsory for them to make separate shares and to distribute the meat among themselves.

2. In other circumstances, the meat has to be distributed among them by weight and not by estimation. Care should be taken when distributing the meat because it is Haraam to give any partner more or less than s/he deserves.
3. If the partners agree that the head, feet and skin should also be counted with the meat, a partner with less meat may be given the head, feet or skin to compensate for the less meat. However, it is Haraam to give these parts to a partner who has more meat than the others.

The Age of the Qurbaani Animal

1. A camel has to be at least five years old before it can be slaughtered for Qurbaani. A camel that is less than five years of age cannot be slaughtered for Qurbaani.
2. Cows, bulls and buffaloes have to be at least two years of age. If they are less than two years of age, they cannot be slaughtered for Qurbaani.
3. Goats and sheep have to be at least one year old. If they are less than this, they cannot be slaughtered for Qurbaani. However, if a sheep of six months looks as big as a one-year old sheep, it may be slaughtered for Qurbaani. If one can notice that it is smaller than one-year old sheep, it cannot be slaughtered for Qurbaani.

Defective Animals that Cannot be Slaughtered for Qurbaani

1. For the purposes of Qurbaani it is not permissible to slaughter animals that:

    - Are blind
    - Are one-eyed
    - Have less than two-thirds vision in any eye
    - Have more than one-third of an ear cut off

2. It is not permissible to slaughter an animal that walks with only three legs even though the fourth leg touches the ground. However, if the animal uses the fourth leg for support, it is permissible to slaughter the animal even though the leg is lame.
3. It is not permissible to slaughter an animal that is emaciated (extremely thin and weak). However, if the animal is only thin (and not emaciated), it is permissible to slaughter it although it is best to slaughter an animal that is healthy and fat.

4. It is not permissible to slaughter an animal that has no teeth or less than half its teeth.
5. Although it is permissible to slaughter an animal that is born without horns or whose horns have broken, it is **not** permissible to slaughter one whose horns have been removed from the root.
6. It is permissible to slaughter a goat or sheep that has been castrated.
7. Although it is permissible to slaughter an animal that suffers from severe itchiness on condition that it does not cause the animal to become emaciated.

The Qurbaani Meat

It is best for one to give one-third of the Qurbaani meat to the poor and use only the remaining two-thirds for himself and friends. However, if a person gives less than a third to the poor, he will neither be guilty of a sinful or Makrooh act.

The Skin of the Qurbaani Animal

1. The person slaughtering the Qurbaani animal may use the skin for his personal use e.g. to make a water-bag or a Musallah.
2. It is permissible to give the skin away to the poor as charity.
3. Although it is permissible to sell the skin, the money received must be given only to people who are deserving of Zakaah.
4. It the money received was used to pay for something, the equivalent amount should be given to the poor.
5. The money received for the skin may only be give to person who is deserving of Zakaah with the condition that he is made the owner of the money. It cannot be used for purposes where such a person is not made the owner of the money e.g. it cannot be used for the building or expenses of a Masjid or a madrasah. It cannot be used to pay the burial expenses of a poor person but can be given to the deceased person's poor heirs, which they could use for these expenses if they wish.

Some Important Rulings Concerning Qurbaani

1. The rope used to tie the Qurbaani animal and its saddle, etc should be given in charity.
2. It is **not** permissible to give any part of the Qurbaani animal as wages for the butcher cutting the meat. These wages should be paid separately.

3. If a poor person bought an animal for Qurbaani even though Qurbaani was not Waajib for him, it will become Waajib for him to slaughter it as Qurbaani.
4. If the Qurbaani animal of this poor person gets lost, it will not be Waajib for him to replace it. However, if he did replace it and then the first animal is found, it will be Waajib to slaughter both as Qurbaani.
5. If a person bought an animal after Qurbaani became Waajib for him, but then lost the Qurbaani animal, it will be Waajib for him to replace it. If the first animal is found after purchasing the second, it will be Waajib for him to slaughter only one animal. He may do what he pleases with the other.
6. If a person was unable to do his Qurbaani during the three days of Qurbaani, he will have to give the price of a goat or sheep in charity. If he has already purchased the animal, the animal will have to be given in charity.
7. It may happen that the Qurbaani animal develops a defect after it is purchased. In this case, it is Waajib to replace it if Qurbaani is Waajib for the person. If Qurbaani was never Waajib for the person in the first place, s/he may slaughter the same animal.
8. If someone vows to slaughter an animal if something happened in their favour, it will be Waajib to do so if the thing occurs even though the person may be poor.
9. All the meat of an animal slaughtered after making a vow has to be given to the poor as Sadaqah. It cannot be eaten by the person who took the vow nor given to anyone who is not deserving of Sadaqah. However, if the meat was given to someone not deserving of it, the equivalent amount of meat or its price should be give to the poor.
10. If one made Qurbaani with the intention that the reward be passed on to someone else, the meat may be distributed as one's own Qurbaani. This means that one may eat from the meat and also give it to people who are not deserving of Sadaqah.
11. If a deceased person bequeathed that Qurbaani be made from his estate and this is done, all the meat and parts of the animal's body has to be given as Sadaqah.
12. If someone does Qurbaani on behalf of another without the knowledge of the person, the Qurbaani will not be valid.
13. If a share of a large animal was reserved for someone without his/her knowledge, the Qurbaani of all the partners will be invalid.
14. If all partners in a large animal decide to distribute all the meat to the poor and to others, it will not be necessary for them to share the meat equally among themselves. However, if they are also sharing the meat, each will have to receive his/her due share.
15. The Qurbaani meat can be given to non-Muslims.

16. It is permissible to slaughter a pregnant animal. If the child is alive, it should also be slaughtered.

Questions

1. List the animals that are permissible to slaughter for Qurbaani.
2. What are the minimum ages for the Qurbaani animals?
3. When is it permissible to slaughter a six month old sheep?
4. Between which times should Qurbaani be made? Can a person living in a city make his Qurbaani before the Eid salaah?
5. What should be done if the Qurbaani could not be done during the days of Qurbaani?
6. How many people may share a camel or a cow?
7. List the animals that cannot be slaughtered because of defects.
8. To whom must the meat be given if an animal is slaughtered after making a vow or because of a bequest?
9. What should be done with the skin of the Qurbaani animal?
10. How should partners in a large animal distribute the meat?

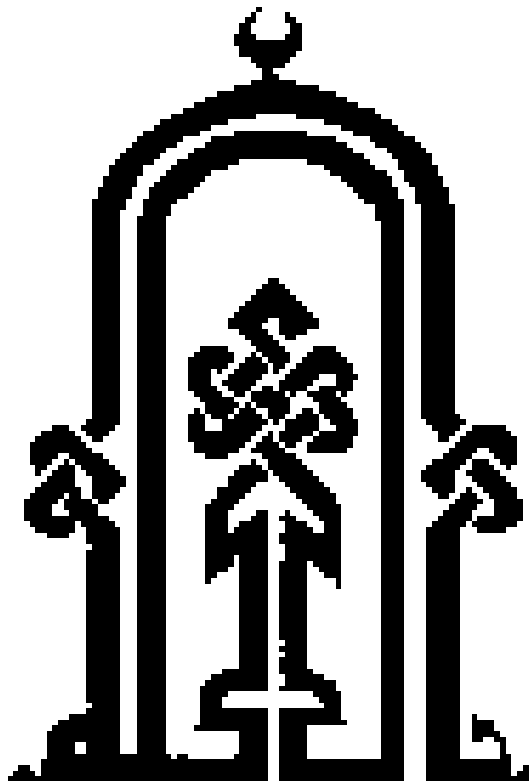



Table Representing Zakaah, Sadaqah Fitr and Qurbaani at a Single Glance

No.	Details	Zakaah to pay after one year passes	Qurbaani	Sadaqah Fitr	Deserving of receiving Zakaah
1.	Man or woman who (after deducting debts) is left with 612 grams of silver in any form (even though s/he has no other wealth)	Fardh	Waajib	Waajib	No (cannot accept Zakaah)
2.	Man or woman who (after deducting debts) is left with 87.5 grams of gold in any form (even though s/he has no other wealth)	Fardh	Waajib	Waajib	No (cannot accept Zakaah)
3.	Man or woman who (after deducting debts) is left with neither 87.5 grams of gold nor 612 grams of silver but has some gold and some silver with the combined value of 612 grams of silver (even though s/he has no other wealth)	Fardh	Waajib	Waajib	No (cannot accept Zakaah)
4.	Man or woman who (after	Fardh	Waajib	Waajib	No (cannot accept

No.	Details	Zakaah to pay after one year passes	Qurbaani	Sadaqah Fitr	Deserving of receiving Zakaah
	deducting debts) is left with trading goods equal to the value of 612 grams of silver (even though s/he has no other wealth)				Zakaah)
5.	Man or woman who (after deducting debts) is left with cash equal to the value of 612 grams of silver (even though s/he has no other wealth)	Fardh	Waajib	Waajib	No (cannot accept Zakaah)
6.	Man or woman who (after deducting debts) is left with debtors whose debts (which are expected to be paid) equal to the value of 612 grams of silver (even though s/he has no other wealth)	Fardh	Waajib	Waajib	No (cannot accept Zakaah)
7.	Man or woman who (after deducting debts) is left with wealth such as utensils and clothing that	Not Fardh	Waajib	Waajib	No (cannot accept Zakaah)

No.	Details	Zakaah to pay after one year passes	Qurbaani	Sadaqah Fitr	Deserving of receiving Zakaah
	equal the value of 612 grams of silver but are in excess of his/her needs for one day and night (even though s/he has no other wealth)				
8.	Someone who does not fit into any of the above seven categories. Such a person may either have no wealth at all or may be in a situation that his/her debts amount to more than all his/her wealth	Not Fardh	Not Waajib	Not Waajib	Can accept Zakaah

Aqeeqah

Aqeeqah refers to the sheep or goat slaughtered seven days after a child is born when his/her hair is shaved off and the name kept.

The Virtue of Aqeeqah

The greatest virtue of Aqeeqah is that Rasulullaah ρ carried it out for his grandsons Hadhrat Hasan τ and Hadhrat Husayn τ. In addition to this, Rasulullaah ρ encouraged Muslims to carry out Aqeeqah seven days after a child is born and to shave off his/her hair and keep a good name. There are tremendous blessings in everything that Rasulullaah ρ told us to do and it is filled with virtue. In carrying them out, we will attain success in both this world and the Aakhirah. Rasulullaah ρ has also mentioned that a child is safeguarded from calamities when the Aqeeqah is carried out. Parents will therefore benefit most from their children when they carry out the Aqeeqah for their children.

The Status of Aqeeqah

DEAR CHILDREN! You should always remember that Aqeeqah is Mustahab and Sunnah. It is neither Fardh, Waajib nor Sunnah Mu'akkadah. This means that although there is great virtue and reward in carrying out the Aqeeqah, there will be no sin for not doing it. It is therefore against the Shari'ah to regard Aqeeqah as being compulsory and taking loans to do it. To regard an act as compulsory when the Shari'ah does not regard it as such amounts to changing the teachings of the Deen and corrupting them. Instead of gaining reward, a person becomes sinful instead.

Some Rules of Aqeeqah

1. It is permissible to slaughter any animal for Aqeeqah which can be slaughtered for Qurbaani. Those animals that cannot be slaughtered as Qurbaani cannot be slaughtered for Aqeeqah.
2. The same rules that apply to the skins and meat of Qurbaani animals apply to Aqeeqah animals.
3. The Aqeeqah meat may be distributed raw or cooked. It is also permissible to cook a meal with it and invite people to eat.
4. The Aqeeqah meat may be given to relatives.

5. It is permissible to either slaughter a small animal for Aqeeqah or to take a share in a large animal.
6. The Aqeeqah for a baby boy is two goats, two sheep or two shares of a large animal.
7. The Aqeeqah for a baby girl is one goat, one sheep or one share of a large animal.
8. If a person cannot afford two animals or two shares when a boy is born, he is allowed to slaughter one animal.
9. It is best to name the child before the Aqeeqah is made so that the child's name can be taken when reciting the Aqeeqah du'aa.

The time of Aqeeqah

The Aqeeqah should be done on the seventh day after a child is born. This means that if the child is born on a Friday, the Aqeeqah should take place on the following Thursday (the day that is before the day of the birth). Similarly, if the child is born on a Thursday, the Aqeeqah should be on a Wednesday. However, this is not compulsory. The Aqeeqah can be done whenever the parents are able.

The Method of carrying out the Aqeeqah

1. On the day of the Aqeeqah, two things have to be done. The animal has to be slaughtered and the child's hair has to be shaved off. It is not necessary for each act to be done immediately after the other. One may do it in a manner that is most convenient. Either the slaughtering or the shaving may be done first. It is not Makrooh to do any of the two first or second.
2. After shaving off the child's hair, it is best to rub some Saffron mixed with water on to the child's head.
3. After shaving off the hair, the hair should be weighed and its weight in silver or gold should be given as Sadaqah.
4. The hair of the child should be buried.
5. The manner of slaughtering the Aqeeqah animal is the same as slaughtering a Qurbaani animal. When placing the animal on the ground with its face towards the Qibla, the following du'aa should be recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ *
إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ * لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِين

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اَللّٰهُمَّ اِنَّ هذِهِ عَقِيْقَةُ لِاِبْنِي فُلَانٍ دَمُهَا بِدَمِهِ وَ لَحْمُها بِلَحْمِهِ وَ عَظْمُهَا بِعَظْمِهِ وَ جِلْدُهَا بِجِلْدِهِ وَ شَعْرُهَا بِشَعْرِهِ
اَللّٰهُمَّ تَقَبَّلْهَا مِنِّي وَ اجْعَلْهَا فِدَاءً لِاِبْنِي مِنَ النَّارِ

The name of the child should be mentioned in place of the word فُلَانٍ

{TRANSLATION: O Allaah! This is the Aqeeqah of my son (name of the child). Its blood be for his blood, its flesh for his flesh, its bones for his bones, its skin for his skin and its hair for his hair. O Allaah! Accept this from me and make it a means of saving him from the fire of Jahannam.}

Adopting good character and staying away from evil behaviour is one of the things to which Islaam attaches great importance and on which success in both worlds is based. Good character is extremely important because the person whose character and manners are good will have a pleasant life in this world while a person with evil character will have a miserable life. More than this, a person with good character will attain Allaah's pleasure and Jannah while a person with evil character will earn Allaah's anger and Jahannam.

Rasulullaah ρ said, "The best of you are those with the best character."

Rasulullaah ρ has also mentioned that the people with the most perfect Imaan are those whose character is best.

We shall therefore mention some aspects of ideal Islaamic character. Study these with interest, understand them well and do your best to adopt them in your lives.

1. Keeping Promises

If you make a promise to someone that you will give them something, do something for them or anything else, then regard this as a debt to them. You should therefore make every effort to fulfil the promise and do as you promised. Rasulullaah ρ had also mentioned that promises are to be treated like debts.

However, if a person makes a promise to do something that the Shari'ah does not allow or which will cause harm to others, this promise should not be kept. In fact, one will be rewarded for following the Shari'ah and not doing what is against its teachings.

2. Refraining from Misusing Trusts

DEAR CHILDREN! A trust (Amaanah) is something that is given over to you for safekeeping. It may be some money, some item or even a secret. Islaam commands us that if anything is given to us to keep safely as a trust (Amaanah), we should look after it and return it to the person as we received it. If you are unable to hand the Amaanah over to the person, you should care for it for as long

as you can. If you fail to care for and hand over the Amaanah, you will be guilty of misusing it and will have to answer to Allaah.

DEAR CHILDREN! Remember that it may happen that a Mu'min can commit sins, but two sins cannot be tolerated from him. These are (1) misusing a trust and (2) lying. Rasulullaah ρ has mentioned that a person who is dishonest cannot have true Imaan. Rasulullaah ρ also said that it is not possible for a true Mu'min to be in the habit of lying.

<u>HADITH</u>: Rasulullaah ρ said that there are three signs of a Munaafiq (hypocrite). These are:

1. He lies whenever he speaks
2. He breaks the promises he makes
3. He misuses the trusts given to him

This Hadith teaches us that lying, breaking promises and misusing trusts are part of the character of the Munaafiqeen. Therefore, although a person may not have the beliefs of a Munaafiq, he will be guilty of behaving like one if he does these things, even though he may be performing salaah, fasting in Ramadhaan and claiming that he is a Mu'min.

<u>HADITH:</u> Rasulullaah ρ has mentioned that that the person who loves Allaah and Allaah's Rasool ρ and wishes that Allaah and His Rasool ρ should love him, he should:

- Always speak the truth
- Return a trust without misusing it
- Treat his neighbours well

<u>HADITH:</u> Rasulullaah ρ said that speaking a lie about another person is a great misuse of trust even though you are under the impression that you are speaking the truth. This means that although lying is a grave sin, one will be guilty of misusing a trust when one lies about a person who trusts one to be honest and truthful. This amounts to deceiving the person and should be avoided a all costs.

<u>HADITH:</u> Rasulullaah ρ said that when someone tells you something and then looks around (to ensure that no one else is listening), then whatever he told you is an Amaanah. This Hadith teaches us that even though a person does not tell one

that the matter is a secret, it should be treated as a secret if it appears that the person does not want others to know about it. It should therefore not be told to anyone else.

Of course, if you come to know that someone is secretly planning to harm another person or the person's property, it should not be kept secret. In this case, honesty would demand that you do whatever you can to ensure that no harm comes to the person. If you do not do this, you will be guilty of violating the rights of Allaah and those of people.

3. To Exercise Justice

Justice refers to treating someone as they deserve to be treated without doing too much or too little, whether it be a human or an animal. For example, parents should be treated as they deserve to be treated and teachers should be treated as they deserve to be treated. Similarly, justice demands that Muslims, non-Muslims and animals should be given the rights they deserve. Failing to give a person his rights is called injustice.

Islaam emphasises that justice should practised and injustice should be avoided. The Qur'aan instructs:

اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى

Be just! It is closer to Taqwa. {Surah Maa'idah, verse 8}

DEAR CHILDREN! Remember that justice is a type of scale on which people are weighed. People who practise justice as it ought to be practised are held in high esteem by others and they are always remembered after their deaths. You should always ensure that justice is the scale by which you measure yourself in this world even though things may be against you.

People usually practise injustice for two reasons:

- When showing favouritism towards someone
- When harbouring hatred for someone

Islaam has forbidden both of these tendencies leading towards injustice. Allaah states in the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاء لِلّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقَيرًا فَاللّهُ أَوْلَى بِهِمَا فَلاَ تَتَّبِعُواْ الْهَوَى أَن تَعْدِلُواْ

O you who have Imaan! Be firm in establishing justice and be witness *(to the truth)* **for Allaah even if it** *(the evidence you deliver)* **is against yourselves, your parents and relatives** *(you should expose the truth under all circumstances)*. **Be he** *(the one against whom you testify)* **rich or poor, Allaah is closer to each of them** *(than you are and knows that your evidence against them is best for them because it will save them from worse punishment in the Aakhirah)*. **So do not follow your passions in enforcing justice** *(by favouring some people over others)*. {Surah Nisaa, verse 135}

This verse of the Qur'aan encourage us to make every effort to enforce justice, to give evidence only to please Allaah and to always adhere to the truth. when justice has to be enforced, one should not look at who will be affected, even if it is a rich or poor person. One’s desires should not be followed at this time.

Allaah has also mentioned:

وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ

Let not *(your)* **hatred for a nation provoke you to be unjust** *(towards them)*. {Surah Maa’idah, verse 8}

Hatred is a raging fire from which even a small spark would destroy a person’s reasoning. However, Allaah commands Muslims to be just even towards people whom one hates. This shows how important justice is, so make sure that you never let go of it.

4. Refraining from Cheating in Weigh and Measure

Cheating in weight and measure refers to decreasing the right that one has to give to another person, whether one does this when weighing or measuring goods or in another matter. Examples of cheating in weigh and measure are:

- A shopkeeper giving a customer less of the item that s/he paid for
- A worker not doing all the work that he is being paid for
- A person failing to carry out all the etiquette of salaah

Allaah says in the Qur'aan:

وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ

Do not reduce in weight and measure. {Surah Hood, verse 84}

We should therefore always ensure that we neither take more than we deserve from others nor give them less than they deserve. We should always keep this when engaging in business so that we give people all that is due to them. Cheating in business shakes the foundation of business and leads to all types of destructive evils and spiritual diseases.

HADITH: Rasulullaah ρ said, "The truthful and honest businessman shall be (raised on the Day of Qiyaamah) with Ambiyaa, Siddiqeen and Shuhadaa."

HADITH: Rasulullaah ρ said, "Every businessman will be raised with the sinners on the Day of Qiyaamah besides those never let go of Taqwa, piety, good behaviour and truthfulness."

DEAR CHILDREN! It will be a great accomplishment for person to fulfil the rights of Allaah as well as those of people and to always adhere to justice.

5. Refraining from Harming Others

It is the distinctive quality of a Muslim not to cause any difficulty to others. Rasulullaah ρ has mentioned that a Muslim is a person from whose tongue and hands other Muslims are safe and a Mu'min is a person from whom people have no fear of harm coming to their lives or wealth.

HADITH: Rasulullaah ρ once said, “I swear by Allaah that he is not a Mu'min! I swear by Allaah that he is not a Mu'min! I swear by Allaah that he is not a Mu'min!” when the Sahabah ψ asked which person was not a Mu'min, Rasulullaah ρ replied, “The person whose neighbour fears his evil.”

HADITH: Rasulullaah ρ said, “Be good towards your neighbour and you will attain Imaan.”

HADITH: Rasulullaah ρ said, “The person who believes in Allaah and the Last Day (the Day of Qiyaamah) should not harm his neighbours.”

DEAR CHILDREN! Islaam commands us to treat our neighbours so well that they have complete trust in us and never have to fear any harm from us. Every Muslim should be a person from whom everyone feels safe, without having to worry about being harmed.

6. Guarding the Tongue

Arguments are caused mainly because of careless use of the tongue. Many serious sins are also related to the tongue. It is for this reason that Islaam has emphasised guarding of the tongue and let alone engaging in evil talk, Islaam has also discouraged Muslims from engaging in useless talk. Islaam also advises that one should rather remain silent if there is no need to talk or when speaking will not reap any benefits. These advices form the foundation of success.

HADITH: Rasulullaah ρ had mentioned, “I guarantee Jannah for the person who guarantees (that he will safeguard) his tongue and private parts (from evil).”

HADITH: After advising Hadhrat Mu’aadh bin Jabal τ about the important aspects of Towheed, salaah, Zakaah, fasting, Hajj, Sadaqah, Tahajjud and Jihaad, Rasulullaah ρ said to him, “Shall I not tell you what is the root of all of these

actions?" "Please do, O Rasulullaah ρ" said Hadhrat Mu'aadh τ. Holding his tongue between his fingers, Rasulullaah ρ said, "Restrain this."

HADITH: Our beloved Rasulullaah ρ said, "Every morning the limbs of the body plead with the tongue saying, 'Fear Allaah for our sake because we are attached to you. If you do right we shall all be right but if you do wrong, we shall all be on the wrong (and will have to face the consequences).'"

DEAR CHILDREN! The manner of guarding your tongue is not to say anything without first thinking. Take about two or three seconds to think whether your words will be displeasing to Allaah. When you are certain that it will not, say what you have to without speaking more than what is necessary. If you have any doubts about this, rather remain silent. If you adopt this practice you will Insha Allaah easily avoid all the calamities related to the tongue.

7. Staying Away from Backbiting

Backbiting is to say something about your Muslim brother behind his back (in his absence) which he would dislike if he heard about it. For example, if a person is one-eyed but dislikes that someone calls him "one-eyed", one would be backbiting about him if one called him one-eyed in his absence. Allaah says about backbiting:

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Never backbite about each other. Does any of you like to eat the flesh of his dead brother, which you so detest? *(Backbiting is as bad as eating the flesh of one's dead brother.)* **Fear Allaah.** *(If you repent for these sins, then remember that)* **Allaah is Most Pardoning, Most Merciful.**

In this verse Allaah refers to a backbiter as a person who not only eats the flesh of a dead person, but one who eats the flesh of his own brother who has died. DEAR CHILDREN! You can well imagine then how bad it is to backbite!

HADITH: Rasulullaah ρ has mentioned that backbiting is worse than adultery. When the Sahabah ψ asked why backbiting is worse than adultery, Rasulullaah ρ replied, "When a person commits adultery and then asks Allaah for forgiveness,

Allaah forgives him. However, a person who backbites will not be forgiven until the person he backbites about forgives him."

1. It is not necessary for the backbiter to be speaking a lie to be guilty of the sin of backbiting. Many people claim that there is no harm in their backbiting because what they are saying about the person is true. This excuse is useless because the act will still be regarded as backbiting. If what is said about the absent person is a lie, then the sin will be worse than backbiting, which is the sin of slander.

2. One will also be guilt of backbiting if one speaks ill of someone's property, children, parents, etc. e.g. one says, "His house is terrible" or "His son is disrespectful" or "His father is immoral."

3. Just as backbiting takes place with words, it can also take place with actions e.g. taking someone's name and then closing one eye to indicate that s/he is one-eyed. Similarly, it would also amount to backbiting if one makes signs to show that someone is fat or short.

4. One will also be guilty of the sin of backbiting if one writes something about another person that the person dislikes.

5. It is also not permissible to listen to backbiting and the person listening to backbiting will also share in the sin of backbiting. It is therefore necessary for the person listening to backbiting to stop the person who is backbiting. If he cannot do so, he should at least leave the place.

8. Patience and Gratitude

People experience grief and difficulties in this world as well as comfort and happiness. All of this is from Allaah and happens only with His command. It is therefore necessary for Muslims not to lose hope when faced with hardship and grief, but to exercise patience during these times and to refresh their conviction that everything is from Allaah and that He will soon provide relief from the hardship.

Similarly, when a Muslim's condition improves, when his wishes are fulfilled and when he receives what he requires, he should be grateful to Allaah and refresh his conviction that everything comes from Allaah because of His generosity and that Allaah may take it away whenever He pleases.

Patience and gratitude are among the special teachings of Islaam. Among the greatest benefits of these qualities is that people remain attached to Allaah in all circumstances. Another benefit is that Muslims never fear calamities or failures and never become proud of the bounties of the world they possess.

HADITH: Rasulullaah ρ said, "The condition of a Mu'min is most unique because every condition is good for him. This is exclusive for a Mu'min. If good fortune comes his way, he is thankful to Allaah, which is good for him. On the other hand, if ill fortune comes his way, he is patient and this is also good for him."

HADITH: Rasulullaah ρ had mentioned that Allaah once said to Hadhrat Isa υ, "O Isa! I shall soon create a nation after you who will praise Me and whenever they receive a bounty according to their wishes. On the other hand, if anything unpleasant happens to them, they will exercise patience and be rewarded for it although hey will not be granted any special tolerance and intelligence (that others d not have)." Hadhrat Isa υ asked, "How will they manage to be grateful at times of difficulty and patient a times of good fortune when they will not have any special tolerance and intelligence?" Allaah replied, "I shall grant them from My tolerance and knowledge."

DEAR CHILDREN! Since we are the nation whom Allaah told Hadhrat Isa υ about, we should ensure that patience and gratitude are part of our nature. It is unbecoming of us to lose hope when we experience difficulty or to become boastful when we enjoy good fortune. You should never forget this.

9. Avoid Overeating

It is the feature of a Mu'min to eat a little just as it is the feature of a Kaafir to eat a lot. Rasulullaah ρ has mentioned that while a Mu'min eats to fill only one intestine, a Kaafir eats to fill seven. This Hadith tells us that whereas a Mu'min eats only a little, the Kaafir never gets his fill.

HADITH: Rasulullaah ρ said, "A person cannot fill a container that is worse than the stomach." This tells us that it is bad to fill the stomach because filling the stomach produces an untold amount of harms.

HADITH: Rasulullaah ρ said, “So much food is necessary for a person which straightens his back. However, if one has to eat more, the stomach should be divided into three portions. One portion should be for food, one portion for drink and one portion for air.”

HADITH: Rasulullaah ρ has mentioned that the hungriest person on the Day of Qiyaamah shall be the one who ate the most in this world.

DEAR CHILDREN! Many sins begin from taking too much care for filling the stomach. You should therefore not get into the habit of eating good food and always stay away from Haraam food. Always leave space for a few morsels without filling the stomach to capacity. There are many benefits in doing this. Your heart will be clearer, you will have more pleasure in your Ibaadah, you will be able to stay away from evil and you will not feel uncomfortable.

10. Avoiding Anger

Among the many evil character traits, one of the worst is a bad temper. When a person loses his temper, he neither has regard for Allaah’s commands nor does he consider his own well-being. During this time, Shaytaan has greater control over a person than at any other time. You should just imagine that the person now has no control over himself and is in the control of Shaytaan. It is for this reason that people in a fit of anger sometimes say things that make them Kaafir.

HADITH: Rasulullaah ρ said, “Anger spoils Deen and Imaan just as aloes spoil honey.”

HADITH: When someone once asked Rasulullaah ρ for advice, Rasulullaah ρ said, “Do not lose your temper.” Each time the person repeated the request, Rasulullaah ρ repeated the answer by saying, “Do not lose you temper.”

The Ahadeeth have also mentioned the manner of cooling off one’s anger. Rasulullaah ρ advised us that if one becomes angry while standing, he should sit down. If he is still angry after sitting, he should lie down after which he should have cooled off, Insha Allaah.

DEAR CHILDREN! You should always remember that the anger which Islaam forbids is the anger that is caused by one’s impulses and which makes one break the commands of the Shari'ah. However, if a person becomes angry for the

pleasure of Allaah without doing anything wrong, it proves the strength of his Imaan.

11. Avoiding Jealousy

Jealousy means that when one sees another person enjoying something, one feels that the person should lose what he has. Jealousy is extremely evil and a jealous person lives a life of bitterness. We should therefore make every effort to stay far from it.

One method of avoiding jealousy is to think that being jealous will do no good and will not affect the other person at all. The only person being affected is the jealous person because his good deeds will be wasted. Rasulullaah ρ said that jealousy destroys the rewards of good deeds just as fire burns dry wood. The person about whom one is jealous will not lose what s/he has but will rather be earning the rewards of the jealous person.

The next step is to praise the person you are jealous of in front of others and to show respect to him/her when you meet him/her. Although this will be extremely difficult in the beginning, it will gradually become easy and your jealousy will disappear.

12. Avoiding Pride

One is said to have pride when one looks down on other people and regards oneself as being superior to others, whether it be in terms of knowledge, honour, lineage, intelligence or anything else.

Having pride is a very serious sin because Rasulullaah ρ said that the person who has pride even to the extent of a mustard seed shall not enter Jannah. In fact, people detest those who have pride even though they appear to have respect for them.

To cure oneself of pride, one should think about how one came into being. One was once only sand a drop of impure fluid and everything that one possesses has come from Allaah and not because of one's own doings. If Allaah wills, He can take everything away at once, leaving one without anything that one is so proud about. One should also honour those whom one looks down upon so that one's pride will eventually leave one.

13. Refraining from Having Love for the World

When love of wealth penetrated deep into the heart of a person, there shall be no room in the heart for the love of Allaah and for thinking of Him. Such a person will always be lost in thoughts of gaining more wealth. Rasulullaah ρ has mentioned that love for this world is the root of all sin. This is true indeed because when a person longs for wealth, he will not be concerned about how he earns the wealth. He will resort to Haraam means of earning and will care less whether he has to lie or cheat for it. Because love for wealth is so evil, a Muslim should always do his best to avoid it and should not allow it to enter his heart.

The cure for this evil is to think of death and to remember that everything will have to remain behind once a person dies. It is therefore useless to be in pursuit of wealth all the time. If one thinks about this regularly, love for wealth will soon leave his heart, Inshaa Allaah.

It should be remembered that the wealth that is condemned is that wealth which makes a person ignore the Aakhirah. However, when a person's wealth does not make him negligent of the Aakhirah and it assists him on the path of Jannah, there is no harm in having it.

14. Refraining from Miserliness

Spending one's earnings on others and using it for their benefit is called generosity. On the contrary, refraining from spending on others and not using it for the benefit of others is referred to as miserliness. Miserliness is an extremely wicked quality because it even prevents a person from spending in avenues that are Fardh or Waajib e.g. Zakaah, Qurbaani, assisting one's needy relatives and others. People look down on those who are miserly and dislike them.

HADITH: Rasulullaah ρ said, "A generous person is close to Allaah, close to people, close to Jannah and far from Jahannam. On the other hand, a miserly person is far from Allaah, far from the people, far from Jannah and close to Jahannam."

HADITH: Rasulullaah ρ said, "Allaah says to His servant, 'Continue spending on one another and I shall continue spending on you.'"

The method of avoiding miserliness is to remove love for wealth from your heart. By doing this, miserliness will automatically disappear.

15. Compassion and Sympathy

Showing sympathy to people entails sharing a person's pain and difficulty and making an effort to remove someone's suffering. Islaam teaches us to be compassionate towards every living creature. Rasulullaah ρ has mentioned, "Allaah showers His mercy on those who show mercy. Have mercy on those on earth and He in the heavens will have mercy on you."

DEAR CHILDREN! Listen to a story that Rasulullaah ρ related to the Sahabah ψ.

There was once an evil and immoral woman who was travelling somewhere. On the way, she saw a dog dying of thirst. She took pity of the dog and wanted to give it some water. However, she could not find any water and eventually found a well. However, there was no bucket or rope to remove the water. Worried what to do, she struck on the idea of tying her leather sock to the end of her scarf and hanging it down the well to remove some water. The sock therefore served as a bucket and the scarf as a rope. When she gave the water to the dog, it was immediately revived and was able to stand up. Because of this great act of sympathy, Allaah showered His mercy on her because of which she stopped her evil ways, sincerely repented to Allaah and became a pious woman.

Rasulullaah ρ even told the Sahabah ψ that he saw this woman in Jannah. The Sahabah ψ asked, "Will we be rewarded even for removing the difficulties of animals?" Rasulullaah ρ replied, "Certainly, you will be rewarded for showing mercy to every living creature."

DEAR CHILDREN! Have mercy on those on earth and Allaah in the heavens will have mercy on you.

The First Khalifah – Hadhrat Abu Bakr Siddeeq τ

Early Life:

Hadhrat Abu Bakr τ was born 2 ½ years after the year of the elephant. He was approximately two years younger than Rasulullaah ρ and also passed away at the age of 63. He was a close friend of Rasulullaah ρ even before Islaam.

His name was Abdul Kabah before becoming a Muslim but after accepting Islaam Rasulullaah ρ changed his name to Abdullaah. Abu Bakr was not his name but his pet name. However, he was better known by this pet name than his real name.

Although his father's name was Uthmaan, he was known by the title of Abu Quhaafa. His mother's name was Salma and her title was Ummul Khayr. The family lineage of Hadhrat Abu Bakr τ meets with that of Rasulullaah ρ in the ninth generation. Rasulullaah ρ referred to Hadhrat Abu Bakr τ by two titles viz. Siddeeq and Ateeq.

His Acceptance of Islaam

"Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)."

Announcement of Islaam and the Hardships he Experienced

When the number of the Muslims reached 39, Hadhrat Abu Bakr τ asked Rasulullaah ρ permission to announce Islaam. Before this, Rasulullaah ρ had been preventing the Muslims from openly declaring Islaam. After much insistence from Hadhrat Abu Bakr τ, Rasulullaah ρ finally gave in and permitted him. All the Muslims then gathered in the Masjidul Haraam and Hadhrat Abu Bakr τ started addressing the people. This was the first Khutbah (sermon) in Islaam. It was during this Khutbah that the uncle of Rasulullaah ρ Hadhrat Hamza τ accepted Islaam. Three days later, Hadhrat Umar τ accepted Islaam. When the Mushrikeen

heard about this, they attacked the Muslims and a tyrant by the name of Utba bin Rabee'ah beat Hadhrat Abu Bakr τ so badly that his nose was crushed.

When the members of Hadhrat Abu Bakr τ's family the Banu Taym tribe heard that he was being brutally beaten, they rushed to his aid and took him home. By then Hadhrat Abu Bakr τ was unconscious and everyone was sure that he would die. Despite his serious condition, his first question when he regained consciousness was about the welfare of Rasulullaah ρ. This upset the people of his tribe and they then left him. However, he kept asking the same question to his mother, but she had no idea.

When the Ummu Jameel the sister of Hadhrat Umar τ came there, she assured him that Rasulullaah ρ was well. Despite her assurance, Hadhrat Abu Bakr τ was still not satisfied and vowed not to eat or drink until he saw Rasulullaah ρ with his own eyes. With the support of his mother, he went with Ummu Jameel to the house of Hadhrat Arqam τ to meet Rasulullaah ρ. Seeing his pitiable condition, Rasulullaah ρ began to weep. It was on this occasion that Hadhrat Abu Bakr τ requested Rasulullaah ρ to make du'aa that his mother Ummul Khayr accept Islaam. Rasulullaah ρ made du'aa, invited her to accept Islaam and she immediately accepted.

The Personality of Hadhrat Abu Bakr τ

Hadhrat Abu Bakr τ never spoke unnecessarily. He was extremely soft-hearted and could not bear to see anyone suffering. Before becoming the Khalifah, he used to milk the goats of people in his locality and even continued doing so after becoming the Khalifah. He would also take their goats for grazing. He loved children and whenever the children of the area saw him as they played in the streets, they would run to him, calling him names of affection. In addition to all of this, he also assisted widows in their chores.

Among his sterling qualities was that he would never ask anyone for any assistance in his work. He was always conscious of Allaah and would perform salaah throughout the night after fasting throughout the day. He recited Qur'aan abundantly and would weep profusely while doing so. He would often say, "I wish that I were a bird or some sand so that I would not have to face reckoning." He was also noted for his hospitality and for the simple clothing that he always wore.

His Occupation

Before becoming the Khalifah, Hadhrat Abu Bakr τ lived by trade. However, after becoming the Khalifah, Hadhrat Umar τ insisted that he consult with Hadhrat Abu Ubaydah bin Jarraah τ about receiving a wage from the Public Treasury (called the Baytul Maal). This wage was so meagre that his wife could only prepare a simple meal with it.

One day when his wife prepared a sweet dish, he asked her from where she receive the money for it. She informed him that has been saving a little from every day's allowance until she was able to afford it. He then had his allowance cut by the amount she had been saving because he regarded this as over and above his needs. He was married to four wives.

When he was passing away, he told his daughter Hadhrat Aa'isha رضي الله عنها to give his camel, cup and sheets to Hadhrat Umar τ because he had received these things from the Baytul Maal on account of being the Khalifah. He told her that had been receiving a wage from the Baytul Maal which he did not want, but was forced to take on the insistence of Hadhrat Umar τ and thusfar six thousand Dirhams had been given to him. He therefore asked her to sell an orchard that belonged to him and to deposit the money into the Baytul Maal in compensation. He also told her that the clothing he was wearing should be used as his Kafan (burial shroud).

Propagating Islaam

Hadhrat Abu Bakr τ also propagated Islaam in privacy along with Rasulullaah ρ during the first three years. However, when Allaah instructed the Muslims to preach Islaam openly, Hadhrat Abu Bakr τ built a Masjid in front of his house and used to recite Qur'aan loudly every morning when performing salaah in it. Many Kuffaar used to gather around his Masjid to listen to the Qur'aan and their numbers grew each day. When the other Mushrikeen found out about this, they started harassing Hadhrat Abu Bakr τ until he became frustrated with them and decided to migrate to Abyssinia where the king Najaashi was sympathetic towards the Muslims and who even accepted Islaam. However, as Hadhrat Abu Bakr τ was on his way out, he met an influential Mushrik by the name of Ibn Dughunna.

When Ibn Dughunna learnt that Hadhrat Abu Bakr τ was migrating, he said, "A man like you who assists the poor and the widows cannot leave this place. Please

return and I shall see to those who harass you." He then took Hadhrat Abu Bakr τ back to Makkah and told the people that he had taken Hadhrat Abu Bakr τ under his protection and anyone harassing Hadhrat Abu Bakr τ would have to deal with him first. However, Hadhrat Abu Bakr τ told Ibn Dughunna that Allaah's protection was sufficient for him and that he did not require anyone else's protection.

Hadhrat Abu Bakr τ then continued preaching Islaam, worshipping Allaah and reciting the Qur'aan in Makkah despite the many hardships he had to endure. He eventually migrated to Madinah with Rasulullaah ρ.

Hijrah from Makkah

For thirteen years that Muslims continued preaching Islaam in Makkah despite the harassment of the Mushrikeen. However, when their harassment exceeded all bounds, Allaah permitted the Muslims to migrate to Madinah. When Rasulullaah ρ informed Hadhrat Abu Bakr τ that he intended migrating to Madinah, Hadhrat Abu Bakr τ became sad, thinking that he would be leaving without him. However, Rasulullaah ρ told him that they would be leaving together. This made Hadhrat Abu Bakr τ so happy that he began to cry.

The two left at night and then stopped at a cave called "Thowr", which was three miles from Makkah. Because the cave was deserted, Hadhrat Abu Bakr τ entered first and cleaned it. He also tore off pieces of his shawl to close up all the holes in the cave wall. There was only one hole to close when there was nothing left of his shawl, so he closed it with his thumb. He then called Rasulullaah ρ inside and Rasulullaah ρ slept with his head on the lap of Hadhrat Abu Bakr τ. As he slept, a snake bit the thumb of Hadhrat Abu Bakr τ but he did not remove it from the hole because he disliked disturbing Rasulullaah ρ. When Rasulullaah ρ awoke, he applied some of his blessed saliva to the bite and the pain immediately disappeared.

They stayed in the cave for three days and then left for Madinah. In the Qur'aan Allaah refers to Hadhrat Abu Bakr τ when he was with Rasulullaah ρ in the cave. Allaah says:

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ

He *(Rasulullaah ρ)* **was the second of the two** *(the other being Hadhrat Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave.**
{Surah Taubah, verse 40}

After this verse was revealed, the Sahabah ψ commonly referred to Hadhrat Abu Bakr τ as the "companion in the cave". Abdullaah the son of Hadhrat Abu Bakr τ used to stay watch at the mouth of the cave all night and returned to Makkah during the day to gather news to report back to Rasulullaah ρ. Hadhrat Abu Bakr τ's daughter Asmaa رضي الله عنها used to prepare their food and send to them, while Hadhrat Abu Bakr τ's slave Aamir bin Fuhayra used to bring milk for them at night and return the next morning.

Participation in the Battles

Once the Muslims arrived in Madinah, Allaah commanded them to fight in Jihaad. Hadhrat Abu Bakr τ participated in every battle that Rasulullaah ρ fought and faced the enemy without caring for his own life.

During the Battle of Badr which was fought on the 17th of Ramadhaan, Hadhrat Abu Bakr τ stood guard over the tent of Rasulullaah ρ at the edge of the battlefield. He fought the battle as leader of the right flank of the army.

Before the battle, Rasulullaah ρ sincerely prayed to Allaah for victory. During this while, Hadhrat Abu Bakr τ stood shading Rasulullaah ρ with his shawl because the heat was intense. Seeing the weeping and concern of Rasulullaah ρ, Hadhrat Abu Bakr τ became extremely restless and pleaded, "O Rasulullaah ρ! May my parents be sacrificed for you. Please lift your head from Sajdah for Allaah has certainly accepted your du'aa." When Rasulullaah ρ raised his head from Sajdah, he received the good news that the Muslims were victorious.

It was Hadhrat Abu Bakr τ who suggested that the prisoners of this battle should be released on ransom. Rasulullaah ρ accepted this suggestion and it was then that Rasulullaah ρ compared Hadhrat Abu Bakr τ to Hadhrat Isa υ. Apart from this battle, Hadhrat Abu Bakr τ also fought bravely in the Battle of Uhud and the Battle of the Trench. Rasulullaah ρ also accepted his suggestion at the time when the Treaty of Hudaybiyyah was being drawn up.

After the Muslims had conquered Makkah, Hadhrat Abu Bakr τ brought his father to Rasulullaah ρ to accept Islaam. Rasulullaah ρ appointed Hadhrat Abu Bakr τ as the leader of those who proceeded for Hajj for the first time in the 9th year after Hijrah. When the Muslims left for the expedition to Tabook, Hadhrat Abu Bakr τ donated everything he owned. When Rasulullaah ρ asked him what he had left at home for his family, he replied, "I have left Allaah and His Rasool ρ for them."

His Sermon when Rasulullaah ρ Passed Away

Rasulullaah ρ performed Hajj during the 10th year after Hijrah and fell ill after returning. Rasulullaah ρ became so ill that he could barely stand or walk. One day, Rasulullaah ρ came to the Masjid and delivered a sermon. He mentioned that all the doors leading to the Masjid should be closed except the door of Hadhrat Abu Bakr τ. Rasulullaah ρ also mentioned that it was Hadhrat Abu Bakr τ who gave him the most support and that if he were to chose anyone as a close friend besides Allaah, he would chose Hadhrat Abu Bakr τ. Thereafter, Rasulullaah ρ became too ill to even come to the Masjid and appointed Hadhrat Abu Bakr τ as the Imaan to lead people in salaah. Rasulullaah ρ eventually passed away on Monday, 12th Rabee ul Awwal at the age of 63.

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

When Rasulullaah ρ passed away, Hadhrat Abu Bakr τ was in an area called Sunh. As soon as he heard that Rasulullaah ρ passed away, Hadhrat Abu Bakr τ rushed to the house of Hadhrat Aa'isha رضي الله عنها where Rasulullaah ρ had passed away. At that time the Sahabah ψ were distressed and confused. They regarded this to be the greatest calamity ever to befall them.

Upon arriving, Hadhrat Abu Bakr τ uncovered the face of Rasulullaah ρ with trembling fingers and wept as he saw the shining face. He kissed the forehead of Rasulullaah ρ and said, "May my parents be sacrificed for you, O Rasulullaah ρ! You were beautiful while you lived and are beautiful after death as well." Hadhrat Abu Bakr τ then covered the blessed face of Rasulullaah ρ and proceeded to the Masjid where he saw Hadhrat Umar τ standing with a naked sword, saying, "Beware! I shall severe the head of anyone who says that Rasulullaah ρ has passed away."

Hadhrat Abu Bakr τ told Hadhrat Umar τ to be seated, but he could not do so because his grief was too great. Hadhrat Abu Bakr τ then sat on the Mimbar and began encouraging the others to exercise patience. He said, “O people! Those who worshipped Rasulullaah ρ should know that Rasulullaah ρ has passed away. However, those who worship Allaah will be pleased to know that Allaah has been forever, will remain forever and that Only He is worthy of worship.” Thereafter, Hadhrat Abu Bakr τ recited the following verse of the Qur'aan:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

Hadhrat Abu Bakr τ is Chosen to be the Khalifah

The greatest concern of the Sahabah ψ after the death of Rasulullaah ρ was to chose a Khalifah to lead the Muslims. In the presence of a Khalifah, the funeral preparations and burial could be done according to the his directions. If there was no Khalifah, there was the danger that serious conflicts may arise concerning this and other matters.

The Ansaar gathered in a place called “Saqeefah Bani Saa’idah” where they decided that the Khalifah should be from amongst them. When Hadhrat Abu Bakr τ and Hadhrat Umar τ heard about this, they immediately hurried there, followed by several others. Upon arriving there, Hadhrat Abu Bakr τ addressed the gathering saying, “O Muhaajireen and Ansaar! This is certainly not a time for conflict. The Ansaar certainly rendered tremendous help to the Muslims, but the Khalifah ought to be from among the Muhaajireen since they were the first to believe in Allaah and His Rasool ρ and the first to propagate the message of Islaam. Of course, the advisors to the Khalifah should be from among the Ansaar.”

After hearing this address of Hadhrat Abu Bakr τ, two members of the Ansaar Hadhrat Zaid bin Thaabit τ and Hadhrat Basheer bin Sa'd τ stood up and said, "Rasulullaah ρ was from among the Muhaajireen and the Khalifah also ought to be from among the Muhaajireen. The assistance we rendered to Islaam and the Muslims was solely for Allaah's pleasure and not for status and honour." When the two took their seats, Hadhrat Abu Bakr τ stood up once again and said, "Umar and Abu Ubaydah are the two most noble men amongst us and I want all the Muslims to chose either one of them as the Khalifah."

After hearing this, Hadhrat Umar τ and Hadhrat Abu Ubaydah τ said to Hadhrat Abu Bakr τ, "By Allaah! We are nothing in your presence. You were Rasulullaah ρ's companion in the cave and Rasulullaah ρ himself appointed you as Imaam. Give us your hand so that we may pledge our allegiance to you and make you our Khalifah." However, when Hadhrat Abu Bakr τ held his hand back, Hadhrat Umar τ took hold of Hadhrat Abu Bakr τ's hand and pledged allegiance to him. Thereafter, all the other Muslims did the same. He therefore became the successor of Rasulullaah ρ.

A person who leads the Muslims according to the teachings of Rasulullaah ρ is called the Khalifah of Rasulullaah ρ. The government that walks perfectly on the path shown by Rasulullaah ρ without straying at all is referred to as Khilaafah Raashidah.

The War Against the Murtaddeen and Sending out the Army of Hadhrat Usaama τ

After hearing about the death of Rasulullaah ρ, some Arab tribes forsook Islaam (became Murtaddeen). There were also people who claimed to be Allaah's prophet after Rasulullaah ρ. Among these was a person called Musaylamah Kadhaab who actually made his claim to prophethood before the death of Rasulullaah ρ. Others who claimed to be prophets were Aswad Anasi and a woman called Sajjaah. Hadhrat Abu Bakr τ issued the command that war should be waged against all the Murtaddeen and claimants to prophethood.

Besides these concerns, there was also the army of Hadhrat Usaama bin Zaid τ, whom Rasulullaah ρ had dispatched to Shaam before he passed away, but who could not march because of the illness and death of Rasulullaah ρ. Despite opposition from the other Sahabah ψ, Hadhrat Abu Bakr τ dispatched the army, who returned victorious after exactly forty days.

The army of Allaah's sword Hadhrat Khaalid bin Waleed τ defeated the army of Musaylama Kadhaab. Musaylama was killed by Hadhrat Wahshi τ, the same person who had killed Rasulullaah ρ's uncle Hadhrat Hamzah τ before accepting Islaam.

His Running of the Government

In running the affairs of the state, Hadhrat Abu Bakr τ looked to the Qur'aan for direction. If there were no clear directives in the Qur'aan for a particular situation, he consulted with the most eminent Sahabah ψ. He then chose whatever course of action they decided.

During his term as Khalifah, Hadhrat Abu Ubaydah τ was the Minister of Finance (in charge of the Baytul Maal) and Hadhrat Umar τ was the Minister of Justice. Hadhrat Ali τ, Hadhrat Zaid bin Thaabit τ and Hadhrat Uthmaan τ were the official scribes and it was their duty to write all documents for the Islaamic State.

Hadhrat Abu Bakr τ divided the Islaamic State into 17 districts, appointed a governor for each of them. The governor of each district was as follows:

No.	District	Governor
1.	Makkah	Hadhrat Attaab bin Usayd τ
2.	Taa'if	Hadhrat Uthmaan bin Abil Aas τ
3.	San'aa	Hadhrat Muhaajir bin Abi Umayyah τ
4.	Hadramaut	Hadhrat Ziyaad bin Labeed τ
5.	Khowlaan	Hadhrat Ya'la bin Abi Umayyah τ
6.	Zabeed and Rima	Hadhrat Abu Moosa Ash'ari τ
7.	Bahrayn	Hadhrat Alaa bin Hadrami τ
8.	Najraan	Hadhrat Jareer bin Abdillaah τ
9.	Jund	Hadhrat Mu'aadgh bin Jabal τ
10.	Dowmatul Jandal	Hadhrat Ayaadh bin Ghanam τ
11.	Iraq	Hadhrat Muthanna bin Haaritha τ
12.	Jarsh	Hadhrat Abdullaah bin Thowr τ
13.	Hims	Hadhrat Abu Ubaydah bin Jarraah τ
14.	Jordan	Hadhrat Shurahbeel bin Hasanah τ
15.	Damascus	Hadhrat Yazeed bin Abi Sufyaan τ

16.	Palestine	Hadhrat Amr bin Al Aas τ
17.	Madinah	Madinah was the Capital, with Hadhrat Abu Bakr τ himself in charge

Each of these governors presided over the court hearings of their district and collected the necessary funds from the people of his district to send to the Baytul Maal in Madinah. However, the army of every district were under the direct command of the Khalifah in Madinah and not under the command of the governors.

If there was ever a rightful complaint against any of the governors, he was dismissed and replaced. Within the short space of two years, Hadhrat Abu Bakr τ organised the government extremely efficiently. There was no oppression during his term as Khalifah and the regions of Shaam and Iraq were conquered during his term.

The Conquest of Iraq

In those times there were two great superpowers, both of whom were enemies of the Muslims. These were the Persian and Roman Empires. The Persians, led by the Kisra were fire-worshipers while the Romans followed the Christian faith and were led by the Caesar. Abyssinia was also a Christian country ruled by the king Najaashi.

Iraq was then part of the Persian Empire, while Shaam was part of the Roman Empire. During his short period as Khalifah, Hadhrat Abu Bakr τ began conquering both Iraq and Shaam while the final conquests took place during the term of Hadhrat Umar τ.

When Rasulullaah ρ was born, the Persian Emperor was Noshirwaan Saasaani and by the time Rasulullaah ρ announced his prophethood, the new Emperor was Khusroe Parwez, the grandson of Noshirwaan. Among the letters that Rasulullaah ρ sent to various leaders and kings, one was sent to Khusroe Parwez and another to Heraclius the Emperor of Rome. While Khusroe Parwez tore the letter to shreds, Heraclius treated it with respect. When Rasulullaah ρ received the news of Khusroe Parwez's disrespect, he remarked that Khusroe Parwez's kingship will also be torn to shreds as he did to the letter.

During his second year as Khalifah, Hadhrat Abu Bakr τ had finished off with the Murtaddeen and concentrated his attention on the Persian and Roman Empires. He dispatched a small army led by Hadhrat Muthanna bin Haaritha τ to Iraq and commanded Hadhrat Khaalid bin Waleed τ who was based in Yamaamah to march with his army to Iraq. According to the instructions of Hadhrat Abu Bakr τ, the two armies joined forces in a place called Uballa.

The Battle of Dhaatus Salaasil

When Hadhrat Khaalid bin Waleed τ counted the soldiers of the Muslim army at Uballa, they numbered eighteen thousand. Ahead of the Muslim army was a district of Iraq known as Hafeer. The governor of this district was a famous and brave hero by the name of Hurmuz. Hadhrat Khaalid bin Waleed τ wrote a letter to Hurmuz, inviting him to accept Islaam, but instead of doing so, Hurmuz immediately wrote to the Persian Emperor and prepared his army to fight the Muslims. Although Hurmuz was just a governor, he wore a crown that was valued at a hundred thousand Dinaars (gold coins).

When the two armies stood facing each other, Hurmuz challenged Hadhrat Khaalid bin Waleed τ to a duel. Hadhrat Khaalid bin Waleed τ immediately accepted and stood face to face against Hurmuz. However, the sword of Hadhrat Khaalid bin Waleed τ failed to harm Hurmuz because of his heavy metal armour. Hadhrat Khaalid bin Waleed τ then threw his sword down, grabbed Hurmuz by the waist and lifted him off the ground. Thereafter, he threw Hurmuz down onto the ground and cut off his head.

It was not long after the battle had started when the Persians fled the battlefield with many of them dead and many taken prisoner. The possessions of Hurmuz went to Hadhrat Khaalid bin Waleed τ as booty. A portion of the Persian army had used chains to tie themselves to each other to prevent them from fleeing the battlefield. It was for this reason that the battle was known as the Battle of Dhaatus Salaasil (Salaasil means chains). Numerous battles took place after this battle. Among these were the Battle of Qaarin, the Battle of the Tigris, the Battle of Alees, the Battle of Heera and many others. Allaah made the Muslims victorious in all these battles.

The Conquest of Shaam

After conquering Iraq, Hadhrat Abu Bakr τ went to Makkah to perform Hajj. After returning, he turned his attention to Shaam, which was under the control of the Romans. Hadhrat Abu Bakr τ divided the Muslim army into four parts. One was sent to Palestine under the leadership of Hadhrat Amr bin Aas τ, the second was sent to Hims under the leadership of Hadhrat Abu Ubaydah bin Jarraah τ, the third was sent to Damascus under the leadership of Hadhrat Yazeed bin Abi Sufyaan τ, while the fourth was sent to Jordan under the leadership of Shurahbeel bin Hasanah τ. All this took place in the month of Muharram in 13 A.H.

When Heraclius received information about the Muslim armies, he also divided his army into four parts and placed four of his prominent generals in charge of each. These armies then marched to meet each of the four Muslim armies. The total count of the Roman army was two hundred and forty thousand (240 000), while the combined Muslim army numbered only thirty thousand (30 000). When Hadhrat Abu Bakr τ was informed about this, he commanded the four Muslim armies to combine and fight as one. He then wrote to Hadhrat Khaalid bin Waleed τ to appoint Hadhrat Muthanna bin Haaritha τ as governor of Heera in his place and to leave for Shaam immediately, where he was to lead the combined Muslim army. As soon as he received these instructions, Hadhrat Khaalid bin Waleed τ left with an army of ten thousand, leaving Hadhrat Muthanna τ with another ten thousand.

Hadhrat Khaalid bin Waleed τ received the title of Sayfullaah (the sword of Allaah) when he successfully led the Muslim army in the Battle of Mauta.

The Battle of Yarmook

Taking command of the Muslim army as Commander General, Hadhrat Khaalid bin Waleed τ divided the army into smaller groups, dispatching a few to the right side of the battlefield, a few to the left and the rest in the centre. The groups on the right were known as “Maymana”, those on the left were known as “Maysara”, while those in the centre were known as “Qalb”. Hadhrat Khaalid bin Waleed τ appointed leaders for each of these groups and gave them strict instructions not to move from their positions.

When the groups had taken their positions, Hadhrat Khaalid bin Waleed τ issued orders that a group from the right and another from the left should launch an attack. Forty thousand Roman horsemen also launched an attack, but they were chased off when Hadhrat Khaalid bin Waleed τ attacked them with and a handful

of Mujaahideen. The battle continued in all its fury throughout the day and the Muslims were forced to perform their Asr salaah using signs. After the Asr salaah, Hadhrat Khaalid bin Waleed τ launched a major attack and penetrated the Roman position until they reached the tent of their leader and captured it. This caused tremendous confusion among the Romans.

It was during the course of this battle that a messenger arrived from Madinah with a letter from Hadhrat Umar τ, informing Hadhrat Khaalid bin Waleed τ that Hadhrat Abu Bakr τ had passed away. As the new Ameerul Mu'mineen, Hadhrat Umar τ informed Hadhrat Khaalid bin Waleed τ that he was to hand over leadership to Hadhrat Abu Ubaydah bin Jarraah τ.

The Death of Hadhrat Abu Bakr τ

Hadhrat Abu Bakr τ was constantly making du'aa for the victory of the Muslim army in Yarmook and awaiting news from them, when Allaah called him to leave the world. On the 7th of Jumaadal Ukhra 13 A.H. his fever became very high and continued escalating. When the people requested permission to bring a Hakeem (doctor), Hadhrat Abu Bakr τ replied that he had already called for the Hakeem (Allaah). When the people asked what the Hakeem had said, Hadhrat Abu Bakr τ replied that the Hakeem had said, "I do as I please". Hearing this, the people understood that these were the last moments of Hadhrat Abu Bakr τ's life.

When his illness became worse, Hadhrat Abu Bakr τ called for the Sahabah ψ to consult with them. He said to them, "These are the final moments of my life and I wish to appoint a successor so that there should be no disputes after I die." After consultation, he appointed Hadhrat Umar τ as his successor. By then, Hadhrat Abu Bakr τ had become so ill and so weak that he was unable to even stand. With the help of his wife Hadhrat Asmaa bint Umays رضي الله عنها, he stood on a balcony and addressed the Muslim public standing below. He said to them, "Do accept the person I have appointed as my successor." When the people agreed, Hadhrat Abu Bakr τ called for Hadhrat Umar τ, gave him some advice and explained the matters of Khilaafah to him. He then made du'aa to Allaa saying, "O Allaah! I have selected the best person as Khalifah. Please accept him. I hand over the affairs of the Muslims to You for only You can look after them. Aameen."

Before he passed away, Hadhrat Abu Bakr τ asked his daughter Hadhrat Aa'isha رضي الله عنها , "How many sheets were used for the Kafan of Rasulullaah ρ?"

When she told him that three sheets were used, he also requested to be buried in three sheets and that he should be buried alongside Rasulullaah ρ.

Hadhrat Abu Bakr τ finally passed away just before Isha on Monday the 22nd of Jumaadal Ukhra 13 A.H. as he recited the verse:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Grant me death in a state of obedience *(to Your commands)* **and include me among Your pious bondsmen** *(the Ambiyaa in the Aakhirah)***."** {Surah Yusuf, verse 101}

إِنَّا للّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Hadhrat Umar τ led the Janaazah salaah and Hadhrat Abu Bakr τ was buried next to Rasulullaah ρ. Hadhrat Abu Bakr τ lived to the age of 63 and the period of his Khilaafah was two years, three months and eleven days.

His Wives

Hadhrat Abu Bakr τ married two wives before accepting Islaam and two wives after accepting Islaam. The two he married before Islaam were Qateela bint Abdil Uzza and Umm Rumaan bint Aaamir bin Umayra. The two wives he married after accepting Islaam were Asmaa bint Umays and Habeebah bint Khaarija. Besides these wives, there was another wife by the name of Ummu Bakr whom he divorced when he made Hijrah.

His Children

Hadhrat Abu Bakr τ had three sons and three daughters. His sons were:

1. Hadhrat Abdur Rahmaan τ
2. Hadhrat Abdullaah τ
3. Hadhrat Muhammad τ

His daughters were:

1. Hadhrat Aa'isha رضي الله عنها
2. Hadhrat Asmaa رضي الله عنها
3. Hadhrat Ummu Kulthoom رضي الله عنها

The Virtues of Hadhrat Abu Bakr τ

The Qur'aan mentions several virtues of Hadhrat Abu Bakr τ. The verses mentioning these are:

1. The verse of the cave: Hadhrat Abu Bakr τ accompanied Rasulullaah ρ on the historical Hijrah. Referring to the time when the two of them stayed three days in a cave on the way, Allaah says:

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ

He *(Rasulullaah ρ)* **was the second of the two** *(the other being Hadhrat Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave.** {Surah Taubah, verse 40}

2. The Qur'aan refers to Hadhrat Abu Bakr τ as the person with the most Taqwa and the one who spent the most money in the path of Allaah. Allaah says:

وَسَيُجَنَّبُهَا الْأَتْقَى * الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

Far removed from it *(Jahannam)* **shall be the one with the most Taqwa who spent his wealth to purify** *(his soul from greed and from other sins by attaining Allaah's pleasure and resultant forgiveness)***.** {Surah Layl, verses 17,18}

3. Another verse referring to Hadhrat Abu Bakr τ is:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. {Surah Hujuraat, verse 13}

4. Referring to Hadhrat Abu Bakr τ and the Sahabah ψ when Hadhrat Abu Bakr τ marched against the Murtaddeen, Allaah says:

فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ذَلِكَ فَضْلُ اللّهِ يُؤْتِيهِ مَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ

Allaah can soon bring *(create)* **another nation whom He loves and who love Him; who will be kind towards the Mu'mineen, stern towards the Kuffaar and who will strive in Allaah's way** *(to uplift Islaam)* **without fearing the criticism** *(condemnation, abuse)* **of those who criticise** *(unlike the Munaafiqeen who feared the criticism of the Kuffaar)*. **This** *(the qualities of the people described above)* **is the grace** *(favour)* **of Allaah that He grants to whoever He desires.** {Surah Maa'idah, verse 54}

Rasulullaah ρ had also mentioned many virtues of Hadhrat Abu Bakr τ. Here are some of these Ahadeeth and other virtues of Hadhrat Abu Bakr τ:

1. Rasulullaah ρ said, "If I had to choose anyone as a close friend, I would choose Abu Bakr."
2. Rasulullaah ρ said, "I love Abu Bakr the most because he has done the most good for the Ummah."
3. Rasulullaah ρ said, "Just as Abu Bakr was my companion in the cave, he shall be my companion at the fountain of Kowthar as well."
4. Hadhrat Abu Bakr τ was the first man to accept Islaam.
5. A group of leading members of the Quraysh accepted Islaam at the hands of Hadhrat Abu Bakr τ. Among these were Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Abdur Rahmaan bin Awf τ. All of these Sahabah ψ were among the Ashara Mubashara.
6. When Hadhrat Faatima رضي الله عنها asked him for her share of Rasulullaah ρ 's inheritance, Hadhrat Abu Bakr τ offered her all of his wealth but could give her nothing from what Rasulullaah ρ left behind because Rasulullaah ρ had mentioned that the wealth of the Ambiyaa cannot be inherited.
7. Only he was referred to as the "Khalifah (successor) of Rasulullaah ρ". The others were referred to as "Ameerul Mu'mineen".
8. When Rasulullaah ρ was extremely grieved after the death of Hadhrat Khadeeja رضي الله عنها , Hadhrat Abu Bakr τ offered his daughter Hadhrat Aa'isha رضي الله عنها in marriage to Rasulullaah ρ. She was then six years old and Hadhrat Abu Bakr τ himself paid the dowry.
9. Hadhrat Abu Bakr τ was the first to believe the incident of Mi'raaj. It was then that Rasulullaah ρ gave him the title of Siddeeq.

The Second Khalifah – Hadhrat Umar τ

Birth

Hadhrat Umar bin Khattaab τ was born thirteen years after the year of the elephant, which was forty years before the Hijrah. He was therefore thirteen years younger than Rasulullaah ρ.

His Name and Lineage

His name was Umar, his pet name was Abu Hafs and his title was Farooq. His father's name was Khattaab and his mother's name was Hantama. He belonged to a large and honourable family which met with the lineage of Rasulullaah ρ in the eighth generation.

Accepting Islaam

When Rasulullaah ρ started propagating Islaam, Hadhrat Umar τ was one of the staunchest opponents of the Muslims. When his slave Labeena accepted Islaam, Hadhrat Umar τ used to beat her so much that he used to get tired. He would stop beating her and tell her that he would continue as soon as he has rested.

One day, he left home with the intention of killing Rasulullaah ρ when he met Nu'aym bin Abdillaah on the way. Seeing the expression on Hadhrat Umar τ's face Nu'aym asked, "What seems to be the matter? Where are you off to?" "I am off to kill Muhammad!" was the reply. "You had better then sort your own family out first," said Nu'aym, "because your sister Faatima and your brother-in-law Sa'eed bin Zaid have both become Muslims." When he heard this, Hadhrat Umar τ immediately set off to his sister's house.

When he reached there, the husband and wife were busy reciting the Qur'aan. When they heard the voice of Hadhrat Umar τ, they hid the pages of the Qur'aan away. When Hadhrat Umar τ asked them what they had been busy reading, they said that they had not been reciting anything. Hadhrat Umar τ then said, "I have heard that you have both forsaken the religion of your forefathers." He then started beating his brother-in-law. When his sister intervened, he hit her as well.

She then said, “Umar! You may do as you like but Islaam shall never leave our hearts!”
When he saw his sister bleeding from the wounds he had inflicted, Hadhrat Umar τ cooled down and said, “Bring me the pages you had been reading.” When he started reading the words of the Qur'aan, his heart began to melt because it was after all the words of Allaah. He then exclaimed, “I believe in Allaah and His Rasool ρ.” He then left to meet Rasulullaah ρ.

When he arrived at the door and knocked, he was asked, “Who is it?” “Umar!” he replied. When the Sahabah ψ with Rasulullaah ρ saw Hadhrat Umar τ with his sword, they grew concerned, fearing that he intended evil. However, Rasulullaah ρ’s uncle Hadhrat Hamza τ who was well known for his bravery and strength was also present. He said, “If Umar has come with good intentions, then it is fine. If not, I shall use his own sword to cut off his head.”

Without any fear, Rasulullaah ρ stood up before Hadhrat Umar τ and asked, “Why have you come, O Umar?” With a trembling voice, Hadhrat Umar τ replied, “To become a Muslim.” When they heard this, the other Muslims exclaimed “Allaahu Akbar!” so loudly that their voices echoed in the mountains of Makkah.

Hadhrat Umar τ accepted Islaam six years after Rasulullaah ρ had started propagating Islaam. He was therefore 33 years old. Although forty to fifty people had already accepted Islaam by then, they did not dare to perform salaah in the Masjidul Haraam. However, when Hadhrat Umar τ accepted Islaam, they freely performed their salaah there without anyone to stop them.

After Accepting Islaam

The Muslims remained in Makkah for seven years after Hadhrat Umar τ accepted Islaam. These years were most difficult for all the Muslims because the Mushrikeen were always using all means at their disposal to harm the Muslims. When the harassment and torture had become too much to bear, Rasulullaah ρ permitted the Muslims to migrate. Initially, five Muslims including Rasulullaah ρ’s Mu’adhin Hadhrat Bilaal τ migrated to Madinah. Thereafter, Hadhrat Umar τ left with a group of twenty Muslims.

Fearing being harmed by the Mushrikeen, the Muslims left Makkah very quietly. However, Hadhrat Umar τ did things quite differently. Before leaving Makkah, he first made Tawaaf of the Kabah and then announced to all the Mushrikeen, “I am

now making Hijrah. Let no one say that Umar left Makkah silently. Whoever wishes that their wives should become widows and that their children should become orphans may try to stop me.” No one had the courage to try to stop him.

Participation in all the Battles

After performing Hijrah, Hadhrat Umar τ participated in all the battles with Rasulullaah ρ. He always gave excellent counsel during times of war and fought most courageously. He fought so sincerely for Islaam that he even killed some of his own relatives in the Battle of Badr, including his mother’s brother and one of his own slaves.

Many prisoners were captured during the Battle of Badr. When Rasulullaah ρ consulted with the Sahabah ψ about what to do with these prisoners, Hadhrat Abu Bakr τ suggested that a ransom be taken from each of them after which they should be freed. However, Hadhrat Umar τ had a different view. He said that all of these prisoners were enemies to Islaam and should therefore be executed. However, Rasulullaah ρ had mercy on the prisoners and allowed them all to be freed on ransom.

During the Battle of Uhud, Rasulullaah ρ instructed some archers to guard a mountain pass. He gave them specific instructions not to leave the positions no matter what happened. However, when the Muslims saw that they were gaining the upper hand and that the Kuffaar were running from the battlefield, they thought that the battle was over and that it was time to collect the booty. They therefore left their positions at the mountain pass and headed for the battlefield. Seen this, their enemy took advantage of the unguarded pass and attacked the Muslims from the back. This caused the Muslims to disperse in confusion. During this time some of the enemy even attacked Rasulullaah ρ himself.

When he saw this, Hadhrat Umar τ took some Muslims with him and attacked the enemy. This caused the Kuffaar the Kuffaar to retreat and to leave the battlefield. Thereafter, Hadhrat Umar τ remained on the battlefield up to the end. Hadhrat Umar τ was appointed to guard a section of the trench during the Battle of the trench (Khandaq). He was given command over a section of the Muslim army during the Banu Mustaliq expedition when he captured a Kaafir spy and received information from him.

Hadhrat Umar τ was among those Sahabah ψ who were not too pleased with the Treaty of Hudaybiyyah because the clauses indicated that the Muslims were forced to make peace. However, he later came to terms with it. During the Battle of Khaybar, he was again appointed commander of a section of the army and he managed to capture one of the Jews. The information received from this Jew made it easy for the Muslims to conquer the area. In the Battle of Hunayn, he was again given leadership over the Muslim army.

In every battle, Hadhrat Umar τ displayed tremendous courage and bravery. He was always ready to give his life for the Rasulullaah ρ and for the cause of Islaam. Rasulullaah ρ valued his services so greatly that when he was making du'aa in the Kabah, Rasulullaah ρ said to him, "Do not forget us in your du'aas." Hadhrat Umar τ says that he would not trade these words in exchange for the kingdom of the world.

Khilaafah

You have already learnt that Hadhrat Abu Bakr τ appointed Hadhrat Umar τ as his successor after consulting the Sahabah ψ. He therefore became the Khalifah after Hadhrat Abu Bakr τ during the month of Jumaadal Ukhra 13 A.H.

When he became the Khalifah, he addressed the people saying, "People are afraid of my sternness. Our leader Rasulullaah ρ and the Khalifah Hadhrat Abu Bakr τ were both extremely soft people who seldom ever became angry. During their lifetimes I had been stern but those two great men are no longer with us. I shall not be so stern any longer but shall also not allow sinners to get away. If I do wrong or make any mistake, every Muslim has the right to stop me in front of the others and correct me." He then asked the people, "What will you people do if I say anything against Allaah or His Rasool ρ?" In reply, a Muslim stood up, drew his sword and said, "If you say or do anything against Allaah or His Rasool ρ, we shall correct you with this sword." Hadhrat Umar τ was exceptionally pleased with this reply.

Before becoming the Khalifah, Hadhrat Umar τ lived by trade, but it became difficult to continue trading after becoming the Khalifah. He therefore found it difficult to support his family. Consequently, he called the Sahabah ψ to consult with them. Hadhrat Ali τ suggested that Hadhrat Umar τ also take the same allowance from the Baytul Maal as Hadhrat Abu Bakr τ did, which would suffice

for food and clothing. Besides his allowance, the Baytul Maal also provided allowances for other Sahabah ψ according to their needs.

His Accomplishments During his Period as Khalifah

Hadhrat Umar τ became the Khalifah at the age of 53 and remained in this position for approximately 10 years and six months. Among the many important things that Hadhrat Umar τ introduced during his period as Khalifah were:

1. He established the Baytul Maal
2. He established courts of law and appointed judges for them
3. He had a canal dug for farming
4. He started the Hijri calendar which we use even today
5. He kept a register for the army
6. He established large towns such as Kufa, Basra and Heera
7. He records of state income
8. He initiated the term "Ameerul Mu'mineen"
9. He conducted a census
10. He imposed duties on all produce taken from the sea and appointed collectors for these
11. He established prisons for criminals
12. He had certain criminals punished by whipping
13. He developed a method of measuring land
14. He allowed trade with other countries
15. He divided all the Muslim territories into smaller districts
16. He developed a structure of payment for people employed by the state
17. He established a police department for the welfare of the masses
18. He stipulated allowances for abandoned children
19. He initiated the institution and methods of Waqf
20. He had inns built between Makkah and Madinah
21. He established madrasahs for children
22. He initiated the Taraweeh salaah in Jamaa'ah during the month of Ramadhaan
23. He had inns for travellers built in the major cities
24. He had the wages of teachers paid by the government
25. He arranged for lighting in the various Masaajid
26. He started the system of having lecturers deliver sermons in the Masaajid
27. He saw that allowances be paid to poor Jews and Christians as well
28. He completed the compilation of the Qur'aan
29. He forbade the mentioning of women's names in poems and songs

His Character and Personality

Hadhrat Umar τ was impressive in every way. At the same time, he was extremely humble and ate simple foods such as bread made with unrefined flour and plain olive oil as gravy. He even did menial tasks by himself. Despite his piety and simple life, he had great fear for the Aakhirah and would weep whenever he performed salaah. There were times when he even screamed and cried in salaah.

He may have been a stern person, but was never a boastful one. While delivering a sermon one day, he said to the people, "There was a time when I was so poor that I used to collect and deliver water for people. They would pay me by giving me some dry dates. It was only with this that I would content myself with." After descending from the Mimbar, someone told him that what he had said was not appropriate for a sermon. He replied by saying, "A bit of pride started entering my heart so this was the cure for it."

Hadhrat Umar τ had great concern for the Muslims and would be hurt by anything that hurt them. He would patrol the streets of Madinah at night to see whether anyone needed help and like an ordinary soldier he would stand guard for caravans that stopped outside Madinah. One day, he saw a fire burning near a tent some distance outside Madinah. When he arrived there, he saw some children sitting around a fire and crying. Upon investigation, he found out that the children had not eaten for some time and were crying out of hunger. Their mother had no food to give them and had put some water in a pot to boil so that the children would think that food was being prepared for them. In this way she though that they would fall asleep.

Hadhrat Umar τ immediately rushed back to Madinah and collected some butter, meat, dates and flour. He carried all of this back to the caravan and gave it to the woman. She kneaded the flour to prepare the bread and cooked the food. She then fed the children and they started to play after they had eaten to their fill. Hadhrat Umar τ left only after he had seen them happy. As he left, the lady said, "If only you had been the Khalifah instead of Umar." This statement had a great effect on Hadhrat Umar τ and he called for her the next day. He then fixed an allowance for her from the public treasury.

After becoming the Khalifah, Hadhrat Umar τ did not care about his personal comforts and devoted all his time to the affairs of Khilaafah. When he became the Khalifah, Hadhrat Umar τ told the people that the person he liked most was the one who would correct him when he erred. After this announcement, even simple people would tell him of his wrongs, although he had done nothing wrong. Despite this, he always listened attentively to what they had to say without becoming angry and even replied to their criticism.

Hajj

In the year that he became Khalifah, Hadhrat Umar τ appointed Hadhrat Abdur Rahmaan bin Auf τ as the Ameer of Hajj. In all the years that followed, he personally led the Hajj. He therefore performed Hajj ten times during the period of his Khilaafah. In the final year of his Khilaafah (23 A.H.) he arranged for the wives of Rasulullaah ρ to perform Hajj.

The Martyrdom of Hadhrat Umar τ and his Final Wish

It was not long after returning from Hajj that Hadhrat Umar τ passed away. When he returned from Hajj that year, he delivered a very long sermon before the Jumu'ah salaah in which he mentioned many things concerning the Khilaafah. It thus became apparent that he was concerned about his successor.

There was a Persian slave in Madinah by the name of Abu Lu'lu Firoz. He once complained to Hadhrat Umar τ that he worked hard the entire day but still had to pay his master two Dirhams each night. When Hadhrat Umar τ asked him what work he did, he replied that he was a blacksmith, a carpenter and that he also did embroidery. Hadhrat Umar τ then said, "In that case, two Dirhams does not seem like a large sum." Abu Lu'lu became very upset and walked away. The following morning he waited in ambush in the Masjid as Hadhrat Umar τ led the Fajr salaah. During the course of the salaah, he attacked Hadhrat Umar τ and stabbed him six times. In this condition, Hadhrat Umar τ held Hadhrat Abdur Rahmaan bin Auf τ by the arm and pulled him forward to continue the salaah. Abu Lu'lu injured many other Muslims as he tried to escape but he committed suicide when he was caught.

The severely injured Hadhrat Umar τ was carried home. When he asked the people who his attacker was, they informed him that it was Abu Lu'lu. Hadhrat

Umar τ then thanked Allaah that it was not a Muslim who did it. Hadhrat Umar τ then called for his son Abdullaah τ and asked him to seek permission from Hadhrat Aa'isha رضي الله عنها to be buried alongside Rasulullaah ρ. When Hadhrat Aa'isha رضي الله عنها heard the request, she said, "I intended to reserve the place for myself, but I shall give Hadhrat Umar τ preference over myself."

The question was who would succeed Hadhrat Umar τ and the people constantly repeated this question to Hadhrat Umar τ. Hadhrat Umar τ then named six persons and told the people to select a Khalifah from among the six. The six were:

1. Hadhrat Ali τ
2. Hadhrat Uthmaan τ
3. Hadhrat Abdur Rahmaan bin Auf τ
4. Hadhrat Sa'd bin Abi Waqqaas τ
5. Hadhrat Zubayr τ
6. Hadhrat Talha τ

Although the wound had left him incapable of doing anything, Hadhrat Umar τ was still concerned about the non-Muslim citizens of the Islaamic state and even advised that his successor should treat them well. Hadhrat Umar τ passed away three days after the attack, which was the 27 Dhul Hijjah 23 A.H. (644 A.D.).

إِنَّا للّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Hadhrat Umar τ was 63 years old when he passed away. The period of his Khilaafah was 10 years, six months and four days. Because his family was very large, the allowance from the Baytul Maal was insufficient for Hadhrat Umar τ. Therefore, he owed the Baytul Maal eighty six thousand Dirhams, which was paid back when his house was sold.

His Wives and Children

Hadhrat Umar τ married several times before and after accepting Islaam. He was first married to Hadhrat Zaynab رضي الله عنها who was the sister of Hadhrat Uthmaan bin Madh'oon τ. She became a Muslim but passed away in Makkah. Hadhrat Hafsa رضي الله عنها and Hadhrat Abdullaah τ were born from her.

His second marriage was to Qareeba bint Umayyah Makhzoomi who was the sister of Rasulullaah ρ's wife Hadhrat Ummu Salma رضي الله عنها . However, Hadhrat Umar τ had to divorce her after the Treaty of Hudaybiyyah in 6 A.H. because she refused to accept Islaam and it was not permissible for a Muslim to marry a Mushrik woman.

His third marriage was to Maleeka bint Jadwal Khuzaa'ee, who was also known as Ummu Kulthoom. Because she also did not accept Islaam, he divorced her in 6 A.H. as well.

His fourth marriage was to Jameela bint Aasim رضي الله عنها . Before accepting Islaam her name was Aasiya but Rasulullaah ρ changed it to Jameela. However, Hadhrat Umar τ divorced her for some reason.

Later on, Hadhrat Umar τ decided to marry someone from the family of Rasulullaah ρ so that he could have the honour of being related to Rasulullaah ρ. Therefore, in 13 A.H. he married Ummu Kulthoom the daughter of Hadhrat Ali τ. He paid a dowry of forty thousand Dirhams. Besides these marriages, Hadhrat Umar τ also married some other women.

The Third Khalifah – Hadhrat Uthmaan τ

His Early Life

Hadhrat Uthmaan τ was born six years after the year of the elephant which made him approximately six years younger than Rasulullaah ρ. His name was Uthmaan, his father's name was Affaan and his mother's name was Arwa. Hadhrat Uthmaan τ's pet name was Abu Abdillaah and his title was Dhun Noorayn. His family lineage joins with that of Rasulullaah ρ in the fifth generation. His mother Arwa was the daughter of Rasulullaah ρ's aunt Ummu Hakeem. It was the same Ummu Hakeem who was the twin of Rasulullaah ρ's father Abdullaah. Hadhrat Uthmaan τ was therefore closely related to Rasulullaah ρ from both his father's and mother's families.

Acceptance of Islaam

Hadhrat Uthmaan τ was four years younger than Hadhrat Abu Bakr τ and seven years elder than Hadhrat Umar τ. He was 34 years old when Rasulullaah ρ started propagating the message of Islaam. He was a good friend of Hadhrat Abu Bakr τ and met him often. When he heard about Rasulullaah ρ and came to know that Hadhrat Abu Bakr τ had also accepted Islaam, Hadhrat Uthmaan τ went to see Hadhrat Abu Bakr τ and asked Hadhrat Abu Bakr τ about Islaam as soon as he met him.

He was very impressed with what he heard from Hadhrat Abu Bakr τ and wanted to meet Rasulullaah ρ. However, it was just then that Rasulullaah ρ arrived there. Although Rasulullaah ρ only mentioned a few words about Islaam, it was enough to get rid of any doubts that Hadhrat Uthmaan τ had. He therefore accepted Islaam there and then. Hadhrat Uthmaan τ accepted Islaam in the very first year of propagation when there were only 35 or 36 Muslims.

After Accepting Islaam

Rasulullaah ρ married his daughter Hadhrat Ruqayya رضي الله عنها to Hadhrat Uthmaan τ. However, although Hadhrat Uthmaan τ was a wealthy person who was highly respected, he was not allowed any peace after accepting Islaam. The Banu Umayya clan to which he belonged were staunchly opposed to Rasulullaah

ρ and were the ones who harassed the Muslims the most. They could not tolerate the fact that a member of their clan had accepted a member of the Haashim clan as a prophet and had separated himself from them. They were therefore extremely angry with Hadhrat Uthmaan τ. One of his uncles by the name of Hakam Ibnul Aas tied up Hadhrat Uthmaan τ's hands and feet, beat him up and had him imprisoned.

The rest of his family also started treating Hadhrat Uthmaan τ harshly and it became very difficult for him to live in Makkah. Hadhrat Uthmaan τ eventually requested permission from Rasulullaah ρ to migrate with his wife to Abyssinia. Abyssinia was situated across the shores of Arabia with only the Red Sea between. The king of Abyssinia was called Najaashi and although he was a Christian, he allowed the people of his country to practise the religions they preferred. After Hadhrat Uthmaan τ had migrated, many other Muslims followed. Although the Mushrikeen tried their best to convince Najaashi to send the Muslims back to Makkah, he refused to do so. The Muslims who could not have peace in their homeland could now enjoy peace in Abyssinia.

Although Hadhrat Uthmaan τ lived peacefully in Abyssinia for several years, he still yearned to return home. When a rumour spread that the Quraysh had all accepted Islaam, Hadhrat Uthmaan τ and a few other Muslims believed it and returned to Makkah. When they found out that the Quraysh had actually increased their harassment, many of them returned to Abyssinia. However, Hadhrat Uthmaan τ did not return. In the meanwhile, some people from Madinah came to Makkah, met Rasulullaah ρ and accepted Islaam. The following year, more people arrived from Madinah and also accepted Islaam. Rasulullaah ρ sent Hadhrat Mus'ab bin Umayr τ with them and with his great efforts many people accepted Islaam including Hadhrat Sa'd bin Mu'aadh τ who was the leader of the Aws tribe. A year later 72 people including many women went to Makkah and invited Rasulullaah ρ to come to Madinah.

Although Rasulullaah ρ did not leave for Madinah then, he permitted the Sahabah ψ to do so. Thereafter, many Muslims left for Madinah one by one. Hadhrat Uthmaan τ also left Makkah with his wife and children and stayed as a guest with Hadhrat Aws bin Thaabit τ in Madinah. Rasulullaah ρ made Hijrah with Hadhrat Abu Bakr τ only after most of the Muslims had already done so. Rasulullaah ρ left Hadhrat Ali τ to return the trusts that people had left with him, because of which Hadhrat Ali τ was among the last to reach Madinah.

The Khilaafah of Hadhrat Uthmaan τ

Just before he passed away, Hadhrat Umar τ told the people to chose a Khalifah from among six persons. The six were:

1. Hadhrat Ali τ
2. Hadhrat Uthmaan τ
3. Hadhrat Abdur Rahmaan bin Auf τ
4. Hadhrat Sa'd bin Abi Waqqaas τ
5. Hadhrat Zubayr τ
6. Hadhrat Talha τ

Hadhrat Umar τ instructed that the process of choosing the Khalifah should not take longer than three days. As soon as Hadhrat Umar τ was buried, the six gathered together. Hadhrat Abdur Rahmaan bin Auf τ told the others that if they wished, three of them could hand over their privilege of being Khalifah to whoever they wished. Consequently, Hadhrat Zubayr τ handed over his privilege to Hadhrat Ali τ, Hadhrat Sa'd τ handed his over to Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Talha τ handed his over to Hadhrat Uthmaan τ. Hadhrat Abdur Rahmaan bin Auf τ then asked Hadhrat Ali τ and Hadhrat Uthmaan τ that whichever of them were not prepared to be the Khalifah should give up his privilege to the other. When both of them remained silent, Hadhrat Abdur Rahmaan bin Auf τ said, "I do not want to be the Khalifah. If you two agree to hand over to me the choice of choosing the Khalifah, I shall select the best of you." They both agreed and gave Hadhrat Abdur Rahmaan bin Auf τ three days to decide.

Since the Hajj season was ending, many people were arriving in Madinah after performing Hajj. There was therefore a large concentration of Muslims in Madinah. Hadhrat Abdur Rahmaan bin Auf τ therefore secretly asked the people for their opinions. He later mentioned that he could safely nominate Hadhrat Uthmaan τ because there were no two persons who preferred Hadhrat Ali τ to Hadhrat Uthmaan τ. Consequently, everyone pledged their allegiance to Hadhrat Uthmaan τ.

Hadhrat Uthmaan τ fulfilled the responsibilities of the Khilaafah for twelve days short of twelve years. During the period of his Khilaafah, new conquests continued and the Muslims progressed spiritually and materially.

The Revolt Against Hadhrat Uthmaan τ

Hadhrat Uthmaan τ treated the members of his family very well. Rasulullaah ρ was very displeased with Hadhrat Uthmaan τ's uncle Hakam ibnul Aas who harassed the Muslims greatly and who was responsible for tying up and beating Hadhrat Uthmaan τ for accepting Islaam. Rasulullaah ρ therefore banished him to Taa'if. When Hadhrat Uthmaan τ became the Khalifah, he called Hakam back to Madinah and even married his daughter to Hakam's son Marwaan. Marwaan became a close advisor of Hadhrat Uthmaan τ and the Khalifah often accepted his opinions.

This upset many people and there were soon many who accused Hadhrat Uthmaan τ of granting important positions to his family members because four of the five major districts were governed by members of his family. This criticism was fuelled by people who pretended to be Muslims but who were really enemies of the Muslims.

During those times there was neither an army nor much military equipment in Madinah. There were also very few Sahabah ψ in Madinah because most of the Muhaajireen and Ansaar had left to live in other places to spread Islaam. Although his advisers suggested to Hadhrat Uthmaan τ that he should punish those who were fuelling the trouble, he did not like to do so.

The situation then arose that many people from Kufa, Basra and Egypt arrived in Madinah to voice their complaints. Hadhrat Uthmaan τ was gentle with them and listened to all their complaints. He then called for the Muhaajireen and Ansaar and replied to all the complaints that people made against him. Everyone was satisfied and returned home. However, the mischief-makers started fuelling the fire of revolt again. For the second time, people from Kufa, Basra and Egypt again arrived in Madinah with their complaints. This time, Hadhrat Uthmaan τ gathered them all in the Masjid and delivered a lecture. He told them that if their complaint was his consultation with Marwaan, he would no longer listen to Marwaan and would do everything in his power to address all their other complaints. He then

said, “May Allaah forgive me if I have erred.” Tears then filled his eyes and the people also wept. The lecture affected the people and they all left contented.

When the people from Egypt had travelled some distance out of Madinah, they saw a person coming from Madinah who seemed suspicious. Upon investigation, they discovered that he was carrying a letter addressed to the governor of Egypt. The letter had the seal of Hadhrat Uthmaan τ and instructed the governor of Egypt to kill all the people returning to Egypt from Madinah. While some thought that the instruction was from Hadhrat Uthmaan τ, others were convinced that it was the scheme of Marwaan since he kept the seal of Hadhrat Uthmaan τ. They therefore returned to Madinah.

The Martyrdom of Hadhrat Uthmaan τ

Hadhrat Ali τ was always trying to stop the revolt by speaking with the crowd and advising Hadhrat Uthmaan τ. However, he did not want to play any part when the crowd from Egypt returned to Madinah. Although he was certain that Hadhrat Uthmaan τ could not have written the letter because he was too compassionate, Hadhrat Ali τ maintained that the truth could not be established without proof.

The people from Egypt had just arrived in Madinah when the crowd from Kufa and Basra also returned. When Hadhrat Ali τ asked them how it was possible for all of them to return when their roads were different, they had no reply to offer. The crowd demanded to know from Hadhrat Uthmaan τ if he had written the letter. He assured them that he had no knowledge of it at all. Refusing to believe him, they surrounded his house.

When Hadhrat Ali τ heard about this, he was not in Madinah and sent his sons Hadhrat Hasan τ and Hadhrat Husayn τ to guard Hadhrat Uthmaan τ’s house. With them were many others including Muhammad the son of Hadhrat Talha τ and Abdullaah the son of Hadhrat Zubayr τ. Many fights broke out between the crowds and the guards and many people were injured. In one of the fights Marwaan who had been the cause of the revolt was so badly injured that people thought he would die. Hadhrat Hasan τ was also among the injured.

The rebels surrounded the house for forty days. Although many people suggested that Hadhrat Uthmaan τ should declare war on those revolting and thus receive the support of all the Muslims, he was reluctant to do so because of his compassionate nature. Eventually, the rebels realised that they would never get to Hadhrat

Uthmaan τ as long as there were people guarding the house. They therefore decided to jump the wall of the house to get past the guards. They finally did this and martyred Hadhrat Uthmaan τ as he was busy reciting the Qur'aan.

إِنَّا للّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

This happened on the 18 Dhul Hijjah 35 A.H. Hadhrat Uthmaan τ was 82 years old when he passed away.

The people of Madinah were astonished when they heard the news of the martyrdom because they did not expect the rebels to ever kill Hadhrat Uthmaan τ. Hadhrat Ali τ was returning from the Masjid when he heard the news and immediately raised both hands saying, "O Allaah! I had nothing to do with the martyrdom of Hadhrat Uthmaan τ." He then proceeded to the house of Hadhrat Uthmaan τ and reprimanded the guards, especially his son Hadhrat Hasan τ, whom he slapped for being negligent. The Sahabah ψ were all shocked by the news of the martyrdom and wept bitterly.

The Achievements Hadhrat Uthmaan τ

The areas that Hadhrat Umar τ had conquered during his period as Khalifah started to rebel after his death. One of the great achievements of Hadhrat Uthmaan τ was that he managed to control all these rebellions in an excellent fashion. Besides this, many other territories were conquered during his period of Khilaafah. Among these territories were Tabrastaan, Khurasan and Kabul.

Another outstanding achievement was that during his Khilaafah, the first Muslim navy was formed. Hadhrat Uthmaan τ also saw to the construction of many roads, marketplaces, pastures and other developments which were of great benefit to the Muslim public.

His greatest achievement was that he ended the dispute concerning the different manuscripts of the Qur'aan. This saved the Muslims from great devastation because without it, each tribe and country would be reciting the Qur'aan in a different manner without anyone wanting to accept the recitation of another.

The Virtues of Hadhrat Uthmaan τ

Rasulullaah ρ said that every Nabi has a companion in Jannah and that his companion in Jannah would be Hadhrat Uthmaan τ.

Concerning the modesty of Hadhrat Uthmaan τ, Rasulullaah ρ said that since even the angels take his great modesty into consideration, why should he (Rasulullaah ρ) not do so.

Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Uthmaan τ were once standing on a hill when it started to shake because of their great personalities. Addressing the mountain, Rasulullaah ρ said, “Stop shaking because you have on your back a Nabi, a Siddeeq and a Shaheed (martyr).” The mountain immediately stopped.

His Wives and Children

Hadhrat Uthmaan τ was first married to Hadhrat Ruqayya رضي الله عنها who was the daughter of Rasulullaah ρ. She fell ill just before the Battle of Badr and Rasulullaah ρ instructed Hadhrat Uthmaan τ to stay behind in Madinah to care for her. Because he was instructed to stay behind, he was counted among the Mujaahideen of Badr and even received a share of the booty. Hadhrat Ruqayya رضي الله عنها passed away before the Muslim army returned from Badr. He had a son from her by the name of Abdullaah who passed away in infancy.

Thereafter, Hadhrat Uthmaan τ married Hadhrat Ummu Kulthoom ضي الله عنها who was also the daughter of Rasulullaah ρ. When she passed away, he married Hadhrat Faakhta bint Ghazwaan رضي الله عنها from whom he had a son called Abdullaah. However, this child also passed away in childhood. Hadhrat Uthmaan τ then married Hadhrat Ummu Amr bint Jundub Dowsi رضي الله عنها from whom he had four sons. Their names were Amr, Waalid, Abaan and Umayr. They also had a daughter by the name of Maryam.

Thereafter, he married Faatima bint Waleed Makhzoomiya. From her he had two sons named Waleed and Sa’eed and a daughter called Ummu Sa’eed. Hadhrat Uthmaan τ also married Ummu Baneen bint Uyaynah Fazaariya. From her he had a son called Abdul Malik who passed away as a child. Another wife of his was Ramla bint Shayba whose three daughters were Aa’isha, Ummu Abaan and Ummu Umar. Hadhrat Uthmaan τ also had another daughter by the name of Maryam from another wife called Naa’ila bint Farafsa Kalbiyyah. This child also passed away in her infancy.

When Hadhrat Uthmaan τ passed away, he was married to (1) Faakhta, (2) Ummu Baneen, (3) Ramla and (4) Naa'ila.

The Governors During the Khilaafah of Hadhrat Uthmaan τ

The following were governors of the various regions of the Islaamic sate when Hadhrat Uthmaan τ passed away:

No.	District	Governor
1.	Makkah	Abdullaah bin Hadhrami
2.	Taa'if	Qaasim bin Rabee'ah Thaqafi
3.	San'aa	Ya'la bin Umayyah
4.	Qansareen	Habeeb bin Maslama Fahri
5.	Kufa	Abu Moosa Ash'ari
6.	Qartiya	Jareer bin Abdillaah
7.	Azerbayjaan	Ash'ath bin Qais Kindi
8.	Halwaan	Utayba bin Nihaas
9.	Jund	Abdullaah bin Rabee'ah
10.	Maah	Maalik bin Habeeb
11.	Hamdaanun Nasr & Ray	Sa'eed bin Qais
12.	Isfahaan	Saa'ib bin Aqra
13.	Hims	Abdur Rahmaan bin Khaalid bin Waleed
14.	Jordan	Abul A'war Sulami
16.	Palestine	Alqama bin Hakeem Kinaani
17.	Egypt	Abdullaah bin Sa'd
18.	Basra	Abdullaah bin Aamir
19.	Shaam	Mu'aawiya bin Abi Sufyaan

When Hadhrat Uthmaan τ served as Khalifah, Hadhrat Uqba bin Aamir τ was in charge of the Baytul Maal and Hadhrat Zaid bin Thaabit τ was the Qaadhi (judge).

Hadhrat Uthmaan τ served as Khalifah for 12 days short of 12 years, was martyred on the 18 Dhul Hijjah and was buried in Jannatul Baqi.

His martyrdom marked the first time that Muslims started killing each other and closed the door to Muslim conquests. The sword of the Muslims that had been used previously against the Kuffaar was now turned on themselves.

The Fourth Khalifah – Hadhrat Ali τ

Birth

Hadhrat Ali τ was born ten years before Rasulullaah ρ started propagating the message of Islaam. He was therefore 30 years younger than Rasulullaah ρ. His name was Ali and he was also called Abul Hasan and Abu Turaab. His Title was "Haydar" (lion). His father was Abu Taalib and his mother's name was Faatima. He was therefore privileged to be the first cousin of Rasulullaah ρ.

His Upbringing

Because Abu Taalib had many children to care for, Rasulullaah ρ took Hadhrat Ali τ into his care and brought him up. He therefore started living with Rasulullaah ρ from a young age even before Rasulullaah ρ started propagating the message of Islaam.

Acceptance of Islaam

Hadhrat Ali τ was ten years old when Rasulullaah ρ started propagating Islaam. Hadhrat Ali τ one day came to Rasulullaah ρ while Rasulullaah ρ and Hadhrat Khadeeja رضي الله عنها were performing salaah. When Hadhrat Ali τ asked Rasulullaah ρ what they were doing, Rasulullaah ρ told him that they were worshipping the One Allaah and said to him, "I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to stop worshipping Laat and Uzza." Hadhrat Ali τ responded by saying, "I have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib." Rasulullaah ρ told Hadhrat Ali τ to keep it a secret and to think about what he wished to do. After thinking the entire night, Hadhrat Ali τ accepted Islaam the following morning.

Hadhrat Ali τ was not even matured when he accepted Islaam. While some Ulema say that he was ten years old then, others say that he was only eight or nine years old. According to some, Rasulullaah ρ started propagating Islaam on a Monday and Hadhrat Ali τ accepted on the Tuesday. He was therefore the first child to accept Islaam.

His Great Service to Rasulullaah ρ at the time of Hijrah

You have already learnt that the Mushrikeen harassed the Muslims tremendously in Makkah. Hadhrat Ali τ also had to bear all these difficulties during the thirteen years that Rasulullaah ρ preached in Makkah. Despite the great efforts of Rasulullaah ρ, very few people accepted Islaam because the Quraysh did everything to stop the propagation of Islaam.

After accepting the suggestion of the accursed Abu Jahal, the Quraysh decided to appoint a person from each family of the Quraysh to kill Rasulullaah ρ. Allaah informed Rasulullaah ρ of the plan and commanded him to leave Makkah. On the night that Rasulullaah ρ left his home, it was surrounded by all these people who were waiting with drawn swords to kill him as soon as he emerged from the house. However, Rasulullaah ρ left Hadhrat Ali τ sleeping in his bed and left the house reciting the following verse of Surah Yaaseen:

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ

We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see. {Surah Yaaseen, verse 9}

As a result, the Mushrikeen waiting outside to kill Rasulullaah ρ did not see him leave and were bitterly disappointed the next day when discovered that Hadhrat Ali τ had been in the house. When they asked Hadhrat Ali τ where Rasulullaah ρ was he told them that he did not know. However, they realised that Rasulullaah ρ had left without them seeing. Thereafter, Hadhrat Ali τ stayed a few days in Makkah to return the trusts that people had left with Rasulullaah ρ. He then left for Madinah.

His Participation in the Battles

Besides the expedition to Tabook, Hadhrat Ali τ participated in all the battles with Rasulullaah ρ and fought very bravely in each of them. During the Battle of Badr in 2 A.H., three Mushrik soldiers stepped forward to challenge three Muslims according to the custom of warfare during those days. When three Muslims from the Ansaar stepped forward to meet their challenge, the Mushrikeen said that they would rather fight members of the Quraysh. Rasulullaah ρ sent Hadhrat Hamza τ,

Hadhrat Ali τ and Hadhrat Ubaydah τ to fight them. In the fight that followed, Hadhrat Hamza τ killed Utba, Hadhrat Ali τ killed Waleed but Hadhrat Ubaydah was injured by Shayba. After killing his opponent Waleed, Hadhrat Ali τ immediately came to the assistance of Hadhrat Ubaydah τ and killed Shayba. Thereafter, the battle began.

During the Battle of Uhud in 3 A.H., the Muslims suffered a setback because of the error that some Sahabah ψ made. The rumour was then spread that Rasulullaah ρ had been killed. While this caused many Muslims to lose courage, Hadhrat Ali τ was among those who stood firm and continued to fight bravely. What had happened was that Rasulullaah ρ had fallen into a hole that a Kaafir Abu Aamir had dug. It was Hadhrat Ali τ with the support of Hadhrat Abu Bakr τ and Hadhrat Talha τ who helped Rasulullaah ρ out of the hole. The Muslims then regained their spirit and fought back bravely.

During the Battle of the Trench, one of the Mushrik heroes managed to jump across the trench and called for someone to challenge him. It was Hadhrat Ali τ who stepped forward without hesitation. Seeing that Hadhrat Ali τ was a young man, the Mushrik said, "I do not wish to kill you." Hadhrat Ali τ replied by saying, "But I wish to kill you." When he heard this, the Mushrik jumped off his horse and attacked Hadhrat Ali τ. However, one blow of Hadhrat Ali τ's sword quickly sent the Mushrik to Jahannam.

Hadhrat Ali τ becomes the Khalifah

As you have learnt, Hadhrat Ali τ did his best to convince the rebels to leave Madinah when they complained about the Khilaafah of Hadhrat Uthmaan τ. When they eventually left, it was not long before they returned after capturing a messenger carrying a letter with instructions from the Khalifah to kill them. When they returned, they surrounded the house of Hadhrat Uthmaan τ and even prevented food and water from reaching him. They refused to accept that the letter was the work of the chief minister Marwaan bin Hakam who did not want the rebellion to stop. They even refused to listen to Hadhrat Ali τ, who eventually gave up talking to them and appointed his sons Hadhrat Hasan τ and Hadhrat Husayn τ to guard Hadhrat Uthmaan τ's house. With them were other Sahabah ψ as well. However, the rebels attacked the house and continued doing so even after injuring Hadhrat Hasan τ. They eventually climbed over the wall and martyred Hadhrat Uthmaan τ.

For three days after the martyrdom of Hadhrat Uthmaan τ there was still no Khalifah. The people then approached Hadhrat Ali τ and asked him to take the responsibility of Khilaafah. However, Hadhrat Ali τ refused. It was only after leading Sahabah ψ insisted that he accept the position that Hadhrat Ali τ accepted. Consequently, three days after the martyrdom of Hadhrat Uthmaan τ on Monday 21 Dhul Hijjah the people pledged allegiance to Hadhrat Ali τ in the Masjid.

The first task facing Hadhrat Ali τ as the Khalifah was to punish the people who martyred Hadhrat Uthmaan τ. This was not a simple task because here were thousands who had surrounded the house and Madinah was filled with them. Since they were all not directly responsible for the murder, those who entered the house had to be captured. Since the only person with Hadhrat Uthmaan τ at the time was his wife Naa'ila, she was able to tell the Khalifah that the first person to enter the house was Muhammad bin Abi Bakr along with two other persons.

When he was arrested and questioned, he said that although he had entered the house, Hadhrat Uthmaan τ had told him something that embarrassed him and made him leave the house. He therefore had nothing to do with the murder and could not identify the murderers. When asked, Naa'ila confirmed that he was speaking the truth. When she was asked if she could identify them, she said that she could not because she had never seen them before.

It was therefore extremely difficult to identify the murderers because the evidence required by the Shari'ah was not available. Besides this difficulty, there were several other reasons that forced Hadhrat Ali τ to postpone the investigation for a time when it could be done properly.

The next task of Hadhrat Ali τ was to dismiss the many governors that Hadhrat Uthmaan τ had appointed because they were not experienced enough and were therefore making many mistakes that further fuelled the rebellions. He appointed new governors in their place. Among those that he dismissed was Hadhrat Mu'aawiya bin Abi Sufyaan τ who was very experienced and had been governing Shaam for 22 years. He was extremely well liked in Shaam and had tremendous influence there. For this reason, many Sahabah ψ advised Hadhrat Ali τ to leave Hadhrat Mu'aawiya τ as governor. They also warned Hadhrat Ali τ that dismissing Hadhrat Mu'aawiya τ would start a rebellion in the area which would cause further problems for the Islaam state. However, Hadhrat Ali τ was determined to do as he had decided.

He sent Hadhrat Sahl bin Hunayf τ as the new governor of Shaam with a letter telling Hadhrat Mu'aawiya τ that he was to hand over the governorship to him. Hadhrat Ali τ also sent another letter with someone else to tell Hadhrat Mu'aawiya τ that he was accept Hadhrat Ali τ as the Khalifah and was to show this by coming to Madinah to pledge his allegiance to Hadhrat Ali τ.

However, soldiers in Shaam refused to allow Hadhrat Sahl bin Hunayf τ into Shaam and when the messenger arrived in Shaam, he saw that the Qur'aan of Hadhrat Uthmaan τ was displayed there with his blood across its pages. Also on display were the cut off fingers of his wife Naa'ila that had been cut off when she tried to stop the sword from striking Hadhrat Uthmaan τ. The messenger saw that even the most pious people were grieving over the martyrdom of Hadhrat Uthmaan τ and insisted that they would only accept another Khalifah when the murderers had been punished.

Consequently, the messenger returned with the news and Hadhrat Sahl bin Hunayf τ also returned to inform Hadhrat Ali τ that Hadhrat Mu'aawiya τ would not allow him to enter Shaam. Hadhrat Ali τ realised that here would now be a terrible clash between the Muslims and prepared for war. This situation was most unfortunate because until then the Muslims had been fighting the Kuffaar. Now the Muslims were starting to fight among themselves.

Many of the Sahabah ψ decided to stay out of the battle without taking sides and many left Madinah to avoid the fighting. Among those who left Madinah were Hadhrat Talha τ and Hadhrat Zubayr τ. These two were among the most senior and influential Sahabah ψ.

DEAR CHILDREN! You have learnt previously or have heard that the result of this was two major battles; the Battle of Jamal and the Battle of Siffeen. In these two battles thousand of Sahabah ψ and other pious people were killed.

إِنَّا لِلّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

The Martyrdom of Hadhrat Ali τ

Besides the two battles already mentioned, another famous battle fought during the Khilaafah of Hadhrat Ali τ was the Battle of Nahrwaan fought against the

Khawaarij. After this battle, Hadhrat Ali τ decided to take control over the entire Shaam region. He therefore delivered a Khutba during on Jumu'ah which so inspired the Muslims that they all started shouting their support for him. Battle preparations then started.
In the meanwhile, many of the Khawaarij secretly gathered in Makkah during the Hajj season and conspired to stop the Muslims from further conquests. After great discussion, they decided that this would only happen if three people were killed. The three were Hadhrat Ali τ, Hadhrat Mu'aawiya τ and Hadhrat Amr bin Aas τ. A person by the name of Abdullaah bin Muljim volunteered to kill Hadhrat Ali τ, another by the name of Barak bin Abdillaah volunteered to kill Hadhrat Mu'aawiya τ while a third person named Amr bin Bakr Tameemi volunteered to kill Hadhrat Amr bin Aas τ. They all decided to carry out their evil tasks on the eleventh or seventeenth of Ramadhaan. While Ibn Muljim left for Kufa, the other two left for Shaam. These two failed to accomplish their evil missions.

In the meantime, a beautiful woman from the Khawaarij offered to marry Ibn Muljim if he succeeded in killing Hadhrat Ali τ and this gave him more eagerness. He bought a sword for a thousand Dirhams and had its blade poisoned. As Hadhrat Ali τ was proceeding early in the morning for the Fajr salaah, Ibn Muljim and another person called Shabeeb attacked him. While Shabeeb's blow missed Hadhrat Ali τ, the blow from Ibn Muljim's sword struck Hadhrat Ali τ on the head, causing the poison to penetrate his body. Shabeeb managed to escape but Ibn Muljim was arrested.

In his injured state, Hadhrat Ali τ advised his sons Hadhrat Hasan τ and Hadhrat Husayn τ saying, "Give my attacker food and drink and look after him. If I die, you may execute him because it is the command of the Shari'ah. If I live, I shall then decide what to do with him. I may either forgive him or punish him. However, you may neither harm him nor injure him."

DEAR CHILDREN! The poison spread throughout the body and it was on 17th or 18th of Ramadhaan 40 A.H. that Hadhrat Ali τ passed away as a Shaheed. He was 63 years old and his Janaazah salaah was led by Hadhrat Hasan τ. He was buried in a graveyard in Kufa and it is famously believed that it was in a place called Najf.

His Wives and Children

Hadhrat Ali τ was first married to Hadhrat Faatima Zahra رضي الله عنها the youngest daughter of Rasulullaah ρ and did not marry another wife during her lifetime. They had two sons Hadhrat Hasan τ and Hadhrat Husayn τ and two daughters Hadhrat Zaynab Kubra رضي الله عنها and Hadhrat Ummu Kulthoom Kubra رضي الله عنها. It was only after the death of Hadhrat Faatima Zahra رضي الله عنها that Hadhrat Ali τ married again. Among his children from the other marriages were Abbaas, Ja'far, Abdullaah, Ubaydullaah, Abu Bakr, Muhammad Asghar, Yahya, Umar, Ruqayya, Muhammad Awsat, Muhammad Akbar (known as Muhammad ibn Haneefiyyah), Ummul Hasan, Ramla Kubra, Ummul Kulthoom Sughra, Ummu Haani, Maymoona, Zaynab Sughra, Ramla Sughra, Faatima, Umaamah, Khadeeja, Ummul Kiraam, Ummu Salma, Ummu Ja'far, Jamaana and Nafeesa.

His Character and Personality

During the period of his Khilaafah, Hadhrat Mu'aawiya τ once asked a companion of Hadhrat Ali τ by the name of Diraar to describe Hadhrat Ali τ. Diraar first declined, but when the Khalifah insisted, he said, "I swear by Allaah that Hadhrat Ali τ was a man of high objectives (with immense honour). He was a man of tremendous strength who always spoke decisively and passed judgement with utmost justice. Knowledge seemed to burst forth from his every limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the world and its attraction, taking comfort from the night and its darkness."

"By Allaah! Hadhrat Ali τ shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and us being close to him, would were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a

scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

(Upon hearing this,) Tears flowed uncontrollably from the eyes of Hadhrat Mu'aawiya τ onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiya τ then said, "That was indeed an accurate description of Abul Hasan (Hadhrat Ali τ). May Allaah have mercy on him. O Diraar, what was your reaction to his death?" Hadhrat Diraar replied, "I felt the anguish of a woman whose only child is slaughtered in her lap, whose tears neither stop nor does her grief diminish."

Hadhrat Ali τ was extremely intelligent and Hadhrat Umar τ always maintained that he was best suited to be a Qaadhi from all others.

His Specialties

1. He was among the very first Muslims
2. He was among those who wrote the Qur'aan for Rasulullaah ρ
3. He was the first Khalifah from the Banu Haashim
4. He never worshipped idols before becoming a Muslim
5. It was he that Rasulullaah ρ chose to return the trusts of people when Rasulullaah ρ made Hijrah
6. He participated in all the battles with Rasulullaah ρ besides the expedition to Tabook when Rasulullaah ρ put him in charge of Madinah
7. He sustained 16 wounds during the Battle of Uhud
8. Rasulullaah ρ gave him the flag during the Battle of Khaybar after having said that Allaah shall grant victory at his hands. During this battle, he alone lifted the door of the fortress on his back. When people afterwards tried to lift it, several men could not even move it.
9. He liked people to call him "Abu Turaab" ("Father of the soil") because Rasulullaah ρ had given him the name. He got the name when he was once sleeping on the floor of the Masjid and Rasulullaah ρ came to wake him up.

As Rasulullaah ρ woke him up, Rasulullaah ρ dusted the sand covering his body and said, “Wake up, O Abu Turaab.”

His Virtues

1. Rasulullaah ρ counted Hadhrat Ali τ as one of the ten people destined for Jannah
2. Rasulullaah ρ once said that Hadhrat Ali τ is the friend to all those who are his friends (friends of Rasulullaah ρ). Rasulullaah ρ also said, “O Allaah! Befriend those who are his (Hadhrat Ali τ's) friends and be an enemy of all those who are his enemies.”
3. Hadhrat Ali τ mentioned that Rasulullaah ρ once said to him, “O Ali! A Mu'min will have love for you while a Munaafiq will hate you.” Hadhrat Abu Sa'eed Khudri τ used to say that they would recognise a person to be a Munaafiq if he hated Hadhrat Ali τ.
4. Rasulullaah ρ once said that Allaah had commanded him to love four people. When the Sahabah ψ asked who the four were, Rasulullaah ρ named Hadhrat Ali τ, Hadhrat Abu Dharr τ, Hadhrat Miqdaad τ and Hadhrat Salmaan Farsi τ.
5. Hadhrat Aa'isha رضي الله عنها mentioned that her father Hadhrat Abu Bakr τ often looked a the face of Hadhrat Ali τ. When she asked him the reason for doing this, he replied, “I heard Rasulullaah ρ say that looking at the face of Hadhrat Ali τ is a form of Ibaadah.”
6. Hadhrat Qais bin Abi Haazim τ says that Hadhrat Abu Bakr τ once smiled when he met Hadhrat Ali τ. When Hadhrat Ali τ asked him the reason for him smiling, Hadhrat Abu Bakr τ said, “I heard Rasulullaah ρ say that no one will be able to cross the Bridge of Siraat without your permission.”